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## GOD AND MORALITY IN EDUCATION\*

The interest of the Catholic Church in education is as old as the Church herself; in other words, it is one of her essential interests, one that she has never abandoned and can never abandon at the risk of betraying her divine mission, "Going, therefore, teach all nations, teaching them to observe whatsoever things I have commanded you." Every page of history offers proof of her fidelity to this commission. I need not speak of her religious teaching, of that ministry of the Word which is the very soul of her world-wide mission, as active and fruitful to-day as it was when Peter preached to the Scribes and Pharisees or when Paul taught the learned men of Greece in the heart of Athens. Our modern civilization points proudly to the schools of every land, in the Old World and in the New. In a large measure they are the work of the Church, and until recently might be said to owe everything to her,—lands, buildings, teachers, equipment, endowment. The history of a single university like Oxford or Louvain; the history of national education, let us say in France, is sufficient to prove this fact, namely, that for over a thousand years education was one of the most important duties of the Church. Our civilization itself, the steady refinement of human intercourse, is the outcome of her teaching and her schools. If we have architecture, painting, sculpture, music; if we have mathematics and engineering; if we have handwriting and

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libraries; in a word, if the solid foundations of our proud modern culture and learning have been saved, it is because for many long centuries the countless churches of Catholicism were also the schools, the workshops, the homes of every art and science.

It is true that they were chiefly centers of divine worship and refuges of all the virtues, but they were also so many lighthouses in the intellectual order, widely scattered amid the obscure and disturbed conditions out of which the modern world has arisen. When, therefore, the Catholic people of Sterling raise a school beside their church, and commit their children to the care of God's holy ministers, they are guilty of no innovation, and when the Catholic Church of the United States encourages the erection in every parish of a Catholic school, it is only carrying out in spirit and in letter the mandate of Jesus Christ, first to spread the gospel and then to inter-penetrate all society with its spirit.

At this date, and after all that has been said and written on the subject, above all, after the evidence of the successful work of our Catholic schools in all parts, it is quite impossible to maintain that their rapid multiplication offends any interest of the state, rightly and equitably understood, or threatens any advance of useful knowledge, or in any way hampers the mental training of the child, or should interfere with its due progress in any calling it may adopt. The American Catholic child of to-day is being educated in the same spirit and along the same lines which in the past gave to the world the great men of genius whose names honor the annals of Christian history, servants of Holy Church in every rank and innumerable laymen, statesmen and philosophers, architects and artists, orators and poets, discoverers and inventors, benefactors of humanity. Nor do I mean the great names only, but also those innumerable men and women who in the past, as to-day, made up the bulk of every nation and people, and to whose influence and

example civilization owes a debt no less enormous because the creditors are nameless and indistinguishable. Of all these the Catholic Church was for long centuries the beloved and respected teacher. Through this Catholic society of the past she saved and transmitted, on the one hand, the gospel of Jesus Christ, in its native purity and strength, and on the other no small share of the glorious intellectual inheritance of antiquity, not to speak of the positive additions of human knowledge and skill made by her own children.

It is precisely as custodian of the gospel of Jesus Christ, appointed by Him, and as His representative in the world, that the Catholic Church is to-day no less active in the establishment and maintenance of schools than she was in the past. It is her hard lot to be forever in conflict with the forces of the spiritual underworld, with paganism, secularism, and irreligion of every kind. At times, even for centuries, the conflict is noiseless though real, and again it is fierce and open. In some countries of the Old World, it is at present a positive warfare that stops just short of bloodshed. Elsewhere it takes on a more or less negative character, while in reality undermining the fundamental religious ideas for which the Catholic Church stands and on which are based her office, rights, and duties among men. It is clear that she must protect her children against both lines of invasion and that she would be as neglectful of her high mission if she retreated with cowardice before insidious enemies as if she capitulated to open violence.

Two powerful reasons impel the Catholic Church to lay all possible stress on an education permeated, so to speak, with religion. They are: first, the duty of man in respect of Almighty God, and second, the preservation of the Christian moral order.

The modern world has largely unlearned the existence and the nature of Almighty God, the Creator, to whom we are bound by the most intimate ties of dependence. We

owe Him at all times, gratitude, love and worship, the homage of our hearts, but we also owe Him the free and practical homage of virtuous lives. We owe Him the silent internal worship of prayer, but we owe Him also an external and public worship, since it is the whole man whom God has created, body and soul, and it is the whole man, not merely his heart, who is the recipient of life and faculties, of opportunities and advantages of every kind.

Man is, moreover, a social being, made to live in the family, the community and the state. This distinguishes him from the beasts of the field, and for this reason he owes a public homage to God as the Creator and Sustainer of the moral order. All law and authority in society derive in the end from God's holy and beneficent will, nor is there any sanction imaginable that will preserve justice and equity among men, once we have eliminated God from all life.

Now it is precisely the true idea of God that our modern education tends to steadily eliminate from both private and public life. His existence, His creation of mankind, His loving providence or care for the individual and the world, are ignored, when they are not denied or scouted. Every false philosophy about God is allowed free play in text-books and teaching, and the innocent minds of many children before maturity imbued with doubt or contempt. They know no longer whether or not God exists or is an absentee God, careless of mankind. Again God is depicted in sweet deceptive terms as Everything, with a big E, and man himself and nature are said to be God, a honeyed lie that misleads countless millions of our time. Or the child hears on all sides that our only true concern is this brief life, that it is impossible to know anything about God, and that all religion based upon His will is a fable or a deception; that all religions are equal—in other words, that no religion is true or binding, and religion is in reality superstition; that a



spiritual, supernatural life is useless, unattainable, a delusion and a snare of the past, and an obstacle to the progress of humanity in the future.

In its own way, each of these false theories about God works unspeakable harm, cuts at the very base of all religion, and is an open enemy of our Catholic faith, which is nothing more than the worship of God in all purity and holiness.

If now for centuries the Catholic Church has fought every false teaching about God; if her theologians and philosophers, her poets and her preachers have had no higher or more eloquent theme than the true nature of God; if her missionaries have suffered untold trials to diffuse it among the heathen, and her martyrs have sealed with their blood their faith in the true God; if every art has been blessed and elevated in its attempts to honor and glorify Him; if Christian society and Christian civilization are like a tissue of the centuries, all interwoven with belief in the true God, with institutions, customs and habits, with hopes and ideas, all centered upon the knowledge of God as developed by the Catholic Church, how can we expect that she will at this day abandon the immemorial struggle of centuries, and confess that the old adversary is stronger than she, and alone fit to claim the intellectual homage of mankind?

The Catholic Church does not admit that religion can be a matter of indifference, or a purely personal and irresponsible sentiment, like a taste for food, or color or dress. Such a view of our relations to God may commend itself to the vast multitude outside the Church to whom divine revelation, a divine will and law, are no longer credible; to whom the Church of God is not Jesus Christ abiding with redeemed mankind through the ages, but an individual confession or adhesion, to whom it does not appear that Christ founded one society for the preservation and spread of his teaching through all time and made it perfect, self-centered, self-renewing, holy in

all its institutions, infallible in its teaching, pure in its morality, holy in all its institutions in a multitude of its members and destiny.

It is not that human learning, or, if you will, secular education, is distrusted by the Catholic Church. I have already pointed out how vast a debt it owes her. Indeed, it should be a sufficient reply to point to the sacrifice that Catholics make in our own country to keep abreast with all that modern science can offer as useful or ornamental for society.

The Church confesses all the uses and gains of modern progress insofar as they help mankind, all the advantages of beneficent inventions and discoveries, of extended knowledge of the globe by land and sea and air, of deeper research into the latent forces of nature, of the growth of the historical sciences, of the new surgery, of the broader knowledge of social growth, of the races and peoples of the earth and their habits and beliefs, of the marvelous new life brought about by the diminishing of space through new forces of transportation and the intenser uses of time through new means of communication between individuals and nations. Truly, we live in a period more replete with works of human genius than any which has preceded us. Far be it from us to maintain with the late William Wallace in his ninetieth year that in three or four thousand years there has been no advance of mankind, intellectually or morally. This is always the note of despair observable in the rationalist world and is in itself a tribute to the humane moderation and sanity of the Catholic Church which holds her even way through the cycles of time and thought.

But while she rejoices in all progress of mankind she cannot admit that it is other than the blessed revelation of God's love for His creatures and His concern for their larger comfort and advantage.

From out this progress should arise a larger confession of God our Creator, our fatherly Sustainer and Provider,

a more grateful social recognition of our public duties to Him, a franker admission of His immediate presence and interest in human affairs. The learning which ignores God and His place and rights among men is like the faint candle light that sets itself up against the splendid orb of day in all its warmth and beauty.

A secular education, in all its branches and phases, is admirable and desirable, but it is necessarily incomplete, insufficient, when it stops with the earth, the body, the round of material or purely rational interests, and ignores the great world of the soul, its nature, history and destiny.

After all, is not the Catholic religion itself a great university of knowledge, a spiritual Mediterranean into which for 2,000 years the streams of human history have been running full-banked and deep? Are not the peoples of Europe, our ancestors, her peculiar creation, and are not their laws and their languages, their literatures and their arts, so deeply indebted to her that no honest historian can deny it? Who can read the noble pages of Von Gierke, and then ignore her part in developing the social instinct and maintaining the social order when she alone had moral authority, and all political Europe was like an archipelago of little feudal islands, slowly coalescing amid unspeakable conditions of ignorance and brutality? Who can read the cold analysis of Friedlaender, and not admire the moral regeneration of antique life which she went at and put through alone, amid the unchained passions of a decadent society and a conquering barbarism? What is more instructive than her numerous conflicts with anti-social heresies, with the absolutism of German Caesars, with the fanaticism of medieval puritans, with ideologues and extremists of every hue and degree? She was truly for a thousand years the nurse of the western mind, while it was gathering strength, poise, self-consciousness. She created the great sciences of theology and philosophy, and put an

admirable order in our knowledge of God, the soul, the other world; of virtue and vice; of our relations to one another as Christians, and of our mutual duties and rights as men. In a word, there is no science affecting the lives of mankind, in a political or social way, that does not call for an honest knowledge of what is owing to the Catholic Church and of what she is even yet capable of accomplishing.

If she had no other reason for opening Catholic schools than to preach her own history, constitution, nature and spirit, that alone would justify her, since no one could ask her children to learn these wonderful things from men of yesterday, from hostile and unjust writers, from poisoned sources, and from teachers who have every human interest in making of her a false and deceitful portrait.

Returning, however, to the original and fundamental interest of the Catholic Church in education, I may repeat that it is the true knowledge of God, the greatest fact of human life and the chief interest of man's immortal and responsible soul. We are citizens of the earthly state, it is true, and as such we need and acquire all the knowledge that makes life useful and agreeable, individually and socially. But we are also, and primarily, citizens of a heavenly state, for whose life the present life is a preparation, an earnest training, and into which by God's will this life ought to merge gradually and in good order.

It is the intimate and immemorial conviction of these truths that moves the Catholic Church to make every sacrifice herself and to call on her children to unity in these holy sacrifices, so that the true knowledge of God may not perish from among us, and living on in us, may be a salt and a light to the earthly society of which we are necessarily members, and which cannot entirely forget or ignore its Maker and Lawgiver so long as we are not recreant to the grave duties He has imposed on us and to the holy trust He has confided to us. We are

almost alone in maintaining that human society owes public worship to the God who created it and sustains the social instinct and social authority. We pay a double taxation without murmuring, and at our own expense we decorate our towns and cities with edifices which compel the admiration of all, if only for the brave, uncompromising spirit out of which they arise. We contribute our full quota to the great private wealth of the country, and as citizens we sustain the civil order which protects its vast bulk. Yet we see with patience its holders spend almost countless millions upon institutions whose benefits, because of our Christian faith, we cannot logically share. Similarly our loyalty to the principles, truths, and spirit of the religion of Jesus Christ prevents us from sharing freely the advantages of great public institutions of higher learning, of important institutes and foundations, to which nevertheless Catholics contribute no small part of the means by which they live. Yet we do not complain in any serious way and go about our self-imposed task as best we can. In the last decade we note with satisfaction a growing movement in favor of a more religious training of all children, nor is it necessary for me to emphasize the patent reason for this growing change in American feeling. Suffice it to say that a great many influential men and women are now admitting that the Catholic Church is right in her fundamental contention that religion should be taught in the schools, if we are to escape an oncoming generation of citizens who will give the American men and women of the old order something new to think and talk about.

It is not enough, however, to know God as He is; we must, in the words of the Catechism, love and serve Him if we would round out our lives on earth in keeping with His perfect holiness. We must lead lives of virtue—that is, we must conform to the moral law inscribed by Him upon our minds, and that offers itself to our wills as an obligation of divine origin and force. Morality is religion

in daily life, religion applied to our ordinary actions, the love and fear of God brought to bear upon the passions of men. Its precepts must be taught and enforced, not by human arguments alone, but by the highest motives known to man, the motives of religion. All history and our own experience combine to show us that it is only to the authority of religion that the heart of man will bow when passions assail it most fiercely. All purely temporal and human motives, for example, propriety, decency, the common welfare, the dignity of human nature, the majesty of law, are like straws before the violent winds of temptation and opportunity, and experience proves daily that moral teaching not founded on a religious basis, is a very weak barrier against the torrent of passions and vices that forever threatens society. A few select spirits may occasionally offer examples of moral lives independent of religious belief and practise, but they are as few to-day as they were in the days of the Roman Stoics. The Catholic Church therefore rightly bases the morality of her children on the love and fear of God, made known to them from the earliest dawn of reason. It is in this way that she impresses on the youthful minds the true nature of right and wrong, that being right which is according to the will of God, and that being wrong which is opposed to the same high and holy rule of conduct. Man does not make his own morality, nor can society make it for him. It is not a conventional thing, nor a passing condition of manners, or an elegant fairness and sweetness of life, but a stern and solemn and fixed rule of conduct made known to us by Almighty God. From this rule none may deviate. None may ignore it, and by it all must one day be judged. Like our knowledge of God, it is gradually imbibed, so to speak, rather than taught in any explicit way. Our moral life is infinitely strengthened by divine example, by the lives of holy men and women, and particularly by the conduct of teachers who show forth in their daily lives the virtues which they preach. The moral law, thus



taught in Catholic schools, ceases to be a weak rational restraint, no stronger than the uncertain heart and the darkened mind of man; it is God himself shining through our nature, dimly, but sweetly and warmly.

In the Catholic school religion and morality go hand in hand. God is not banished from the class-room, nor does the teacher fear to speak, in terms of reverent affection, of the love we owe Him and the fear of offending Him. The moral training begun under the tender care of a good mother is carried on during the years of childhood and early youth until its principles are deeply ingrained in character, and heart and mind are prepared to continue through life the struggle for the highest moral ideals that nature and the gospel of Jesus Christ hold up to us.

Horace Mann himself, the father of our public schools, recognized religion as the indispensable basis of all practical morality. "If the intellect," he says, "however gifted, be not governed by a sense of justice, a love of mankind, and a devotion to duty, its possessor is only a more splendid as he is a more dangerous barbarian. For we are fully convinced that the salt of religious truth can alone preserve education from abuse."

In the Catholic school the child learns daily, not a vague and remote outline of religion but the very commands of God, the venerable precepts of the Church, and her holy discipline. He learns each day to control himself from within, to listen to the voice of conscience, and to obey it as the sure index of the holy will of his Creator. His moral instincts and nature are trained from childhood, and though he may later fall by the way, he will not walk in that hopeless moral obscurity that to-day afflicts so many of our American youth. There is every chance that his better nature can at all times be reached, while a great number will surely persevere in the paths so soon opened before them, and along which they find in their school days so much encouragement and inspiration.

Even the natural virtues and the graces of deportment profit by this close and constant contact with the forces of religion, and borrow something from it that lends a distinction not easily met with elsewhere. It has been truly said that the ceremonies of the Catholic religion are themselves a school of politeness, and it is well known that the young girls of our Catholic convents and academies distinguish themselves everywhere by their modest and gentle demeanor. Not only do we easily become what we think, but with equal ease do we become what those are in whose company we live daily and intimately. Virtue is no less communicable than vice, since both are essentially habits of thought and action.

Hence it is that the Catholic Church lays so much stress upon the teacher's own life, and joyously confides the little ones of the flock to those teachers whose hearts and minds are solemnly consecrated to God, and whose entire lives are one long sacrifice for the welfare of the children they teach. Their very dress proclaims the spirit of their teaching, and reminds the pupils at all times of the God they serve, and of His infinite holiness and purity. They create about themselves an atmosphere of moral earnestness, of patient industry, of absolute devotion, and the very virtues they practise with so much success are precisely the virtues of the good and dutiful pupil, that is, regularity, obedience, modesty, humility, docility, gentleness, and perfect courtesy in all things. As in our human society, so in the Catholic Church there are certain merits which escape all ordinary calculation and await from God alone their proper and perfect reward. Among them are surely the merits of our Catholic teaching sisterhoods.

THOMAS J. SHAHAN.

## THE EDUCATIONAL VALUE OF MUSIC\*

(CONTINUED)

We now come to the position and development of music in the early Christian schools. The Church, empowered by her Divine Founder to teach, when He said, "Go, teach all nations," was conscious of her mission. She understood her duty to be to prepare men for life on earth and also for eternal life. Necessarily, at first the greater part of her work was concerned with the moral and religious phase of education.<sup>55</sup> From the beginning, the Church adopted the very principles that to-day are considered most essential; she appealed to the senses through her liturgy, she always used music to express emotion.

The early Christian or Catechumen Schools prepared proselytes for baptism. As many valuable works of the first three centuries have never come down to us, and as such a large part of those preserved is taken up in combating heresy, it is difficult to get a very exact account of music's part in those early schools. During the ages of persecution, when the Christians went to celebrate the Sacred Mysteries in the catacombs during the night, returning home before daybreak, it was, of course, fully realized that the sound of their voices would betray them, and cost them not only their lives but, what they dreaded more, a profanation of the Blessed Sacrament. So in many places the use of psalmody was entirely obstructed. However, where the danger was not so great, such was the importance ascribed to music that, in spite of difficulties, we find them faithfully using it. Pliny, the younger, in his epistle to Emperor Trajan,

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<sup>55</sup> Cf. Magevney, *Christian Education in the First Centuries*, p. 11.

tells him that he had punished the Christians according to law, but the only fault he can discover in them, besides the Christian name, is that they were accustomed to assemble before sunrise and to sing hymns in honor of Christ as God.<sup>86</sup> Philo the Jew, speaking of the ascetics of Egypt, says: "So that they not only spend their time in meditation, but they also compose songs and hymns to God in every variation of meter and melody, though they divide them, of course, into measures of more than common solemnity."<sup>87</sup> This same writer cites many instances of the use made of sacred song, not only in the worship of the early Christians but also in their private life.<sup>88</sup>

What is known as the Catechetical school dates its celebrity from the end of the second century, although St. Mark, who came to Alexandria 60 A. D., was really its founder. He brought with him the traditions of St. Peter and St. Paul, the Apostles Creed, and his Liturgy.<sup>89</sup> And lastly, he brought that Liturgy's Musical voice—the eight ancient tones, which, like so many things that belong to the Church, when first we meet with them in history, are already clothed with venerable antiquity: those tones to which the Jewish Church had for centuries chanted the Psalms of David; which must so often have fallen on the ears of Jesus, and in whose melody, it may be, His Divine Voice had sometimes mingled. . . . The Holy Gospels, the Creed, the Liturgy, and the Ecclesiastical Chant, these were the contributions which were offered by the Patriarch of Alexandria to her learned stores, and which formed the first class-book of the Christian schools.<sup>90</sup>

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<sup>86</sup> *Quod essent soliti stato die ante lucem convenire: carmenque Christo, quasi Deo, dicere secum invicem:*—C. Plinii Caecilii Secundi Epistolae et Panegyricus, Lib. X, Ep. 97, p. 293.

<sup>87</sup> Church History of Eusebius, p. 118. (McGiffert Trans.)

<sup>88</sup> Cf. Renchan, History of Music, pp. 47-50.

<sup>89</sup> Cf. Drane, Christian Schools and Scholars, pp. 5-6.

<sup>90</sup> Ibid., p. 6.

The perfecting of these schools was accomplished by Pantaenus, Clement, and Origen. In the time of the last two, they ceased to be merely religious schools, for in them, Greek, history, mathematics, and the physical sciences, as they were then known, were taught. Music ever held its place, so necessary was it in the worship of the Church and such value was it deemed to have in emotional expression. Clement of Alexandria extols the effects of Christian psalmody above the triumphs of pagan musicians; he attributes to it the power of infusing hope and strengthening virtue. He repeatedly enjoins the practice of psalmody after dinner, but severely censures effeminate songs and melodies, and strongly condemns the use of musical instruments. Origen, it appears, also taught the elements of sacred music in Palestine, where his students daily practiced the singing of psalms. His pupil, Gregory Thaumaturgus, is sadly grieved at being obliged to return to his native home because, surrounded by unbelievers, he will be unable to sing the sacred canticle.<sup>81</sup>

Under the auspices of the Emperor Constantine and his saintly mother Helena, great attention was given to music. Pope Sylvester, at the beginning of the fourth century, founded a school for singers at Rome. The production of original hymns began about 395 A. D., Hilary, Bishop of Poitiers, and Bishop Hierothus of the Greek church, being among the first writers. About 400, a certain section of the clergy opposed the introduction of any new melodies into the services of the Church; but St. Chrysostom and St. Cyprian overcame the opposition and their introduction was allowed to continue.<sup>82</sup>

"In every quarter of the globe, the most illustrious of the fathers promoted the cultivation of sacred music, established choirs, and improved the chant of their respective Churches. St. Athanasius kindled the spirit of

<sup>81</sup> Cf. Renehan, *History of Music*, pp. 51-53.

<sup>82</sup> Cf. Naumann, *History of Music*, p. 180.

improvement in Egypt, St. Hilary in Gaul, St. Basil in Cappadocia, St. Ephrem in Edessa, Flavian and Diodore in Antioch, St. Ambrose in Italy, St. Chrysostom in Constantinople, St. Augustine in Africa; there were others, as Lactantius, St. Jerome, Gregory of Nazianzen, Eucherius, etc., who, though less distinguished for originating musical reforms, were not less warm in commending those made by their brethren."<sup>98</sup>

The real history of Christian church music begins in the fourth century, when the newly organized liturgical chant takes its place in our worship. Of the exact character of these chants or of their sources, we have little definite knowledge. Some claim that because of the strong Hebrew feeling injected into the earlier hymns and of the adoption of the Jewish psalter, we undoubtedly inherited their melodies also. Others, on account of St. Augustine's saying that this chant was more like speaking than singing, are inclined to believe that it was an example of what prevailed in the Roman and Oriental churches of the day; a few, exaggerating the antipathy of the early Christians to everything which savored of Judaism and Paganism, assert, as their opinion, that the early melodies are entirely original—a true Christian folk-song. Each of these theories is true in part; certain conditions and particular places have seen the adoption of the Hebrew melody, the use of the prevailing chant of the day, or the original Christian composition. None of them can exclusively explain the derivation or rise of the Church's music. Evidence points to the fact that her liturgical song was drawn in form and largely in spirit from the Greek and Graeco-Roman musical practice.

Since every department of Christian art has been greatly influenced by Greece, it would be most surprising had not music laid her foundations there. It is true that the music of Hellas had gained nothing by passing

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<sup>98</sup> Renehan, *History of Music*, pp. 60-61.



into the hands of Roman voluptuaries. This was the age of the virtuosi, who ever aimed at brilliancy and sensationalism, as they had entirely broken away from the austerity and moderation of the classic era; but their influence was chiefly felt in instrumental music, which the Christians positively refused to touch. For the service of God they sought the pure and reverend, the kind recommended by the old Greek philosophers. Perhaps they even simplified these, for the earliest chants that we can trace are very plain and the most remote scale system of the Church that has been discovered, allows a very narrow compass to melody.<sup>94</sup>

"We can form our most accurate notion of the nature of the early music, therefore, by studying the records of Greek practice and Greek views of music's nature and function in the time of the flowering of Greek poetry, for certainly the Christian fathers did not attempt to go beyond that and perhaps in their zeal to avoid all that was meretricious in tonal art, they adopted as their standard those phases which could be made to coalesce with the inward and humble type of piety inculcated by the faith of the Gospel. This hypothesis does not infer a note-for-note borrowing of Greek and Roman melodies, but only their adaptation."<sup>95</sup>

St. Basil, who gave Eastern Monasticism its rule, assisted by St. Gregory of Nazianzen, instituted at Pontus, 358, a mode of alternate chant. Attacked as an innovator, in his reply to his enemies he shows his valuation of the art as a means of expression of the loftiest sentiments towards God.<sup>96</sup>

The most illustrious benefactor of sacred music in this age was St. Ambrose, Bishop of Milan (333-397). He has been called the father of the hymn, several collections of which he probably published. It may be traced

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<sup>94</sup> Cf. Dickinson, *Music in the History of the Western Church*, pp. 51-53.

<sup>95</sup> *Ibid.*, p. 53.

<sup>96</sup> Cf. Renehan, *History of Music*, pp. 63-64.

in its clear, symmetrical form, to the choruses of the Greek and Roman stage, and is identical in measure and outline with the Roman song."<sup>97</sup> Ambrose raised the state of music in Milan from one of decay, and introduced many reforms suited to the worship of the Church, which were universally admired. For two centuries his melodies known as "Ambrosian chant" were exclusively used by all the churches of western Europe. He founded his system on that of the ancient Greeks, adopting the Dorian (D to D), Phrygian (E to E), Lydian (F to F), and the Mixolydian (G to G) modes, which were henceforth known as the "authentic" scales. From this it is reasonable to suppose that his melodies were of a metrical character, that is, based on the syllabic contents of the text. There is historical proof, however, that it was capable of producing very soul-stirring effects.<sup>98</sup> St. Augustine, referring to the first Christian chant which he had heard at Milan, exclaims: "O my God! when the sweet voice of the congregation broke upon my ear, how I wept over Thy hymns of praise. Those sounds poured into mine ears, and Thy truth entered my heart; then the spirit of devotion glowed within me, tears poured forth and I rejoiced."<sup>99</sup>

"The Arians had usurped the see of Milan, and by terror and cruelties forced many to join them. St. Ambrose, on being reluctantly created its bishop, published a collection of hymns, chiefly on the subject of the Trinity and the Divinity of Christ, in order to comfort the afflicted, to convert the apostate, and to familiarize all to the profession of these cardinal truths. Such was the effect that the Arian faction complained 'he had captivated and maddened the people by his hymns.'<sup>100</sup> The dowager Empress Justina, mother of Valentinian II,

<sup>97</sup> Cf. Rowbotham, *History of Music*, p. 227.

<sup>98</sup> Cf. Naumann, *History of Music*, p. 181.

<sup>99</sup> Confessions of St. Augustine, IX, Caput VI, Patr. Lat. XXXII, 769-770.

<sup>100</sup> Renchan, *History of Music*, p. 65.

was an Arian, and furiously persecuted the holy bishop. He was accustomed to retire to the Church after his labors of the day, and his people, alarmed for his safety, flocked there also to be near him. On one occasion a band of armed soldiers was sent by the Empress to the Church in order to prevent the Catholic service, with orders to allow no one to enter. They, being Catholics and fearing excommunication, permitted free ingress to all but allowed none to leave. For several days the multitude, confined within the gates of the basilica, resembled a monastic body without its discipline. These churches were not unlike the college chapels of the present day—several residence buildings were within the gates. Ambrose, appreciating the fatigue and the tension of his flock, felt that both the novelty and the solemnity of the antiphonal chant, praising the Blessed Trinity, would calm and interest them. Such was the success of the singing, that the soldiers themselves were greatly affected and even took part in it. As we hear nothing more of the blockade, it probably thus ended, the government overlooking what it could not prevent.<sup>101</sup>

The first attempts at Christian musical notation were called Neumes; their origin is uncertain. According to some historians they were a Roman invention; others claim they had an Oriental conception;<sup>102</sup> and some credit St. Ephraim, a monk living at the end of the fourth century, as their originator. The Neume system, which substitutes fourteen characters for the letter notation of the Greeks, was chiefly intended to notify the priest of the inflections and modulations required in the epistle, gospel, and psalms, though their use has also been found in secular song. As these signs could be noted with great rapidity, soon two or more were united, and something like the stenographic system of to-day was evolved.<sup>103</sup>

<sup>101</sup> Cf. Newmann, *Historical Sketches*, Vol. I, pp. 357-359.

<sup>102</sup> Cf. Matthews, *Handbook of Musical History*, pp. 6-7.

<sup>103</sup> Cf. Naumann, *History of Music*, p. 182.

Boethius and Cassiodorus, two Roman senators and statesmen, are remarkable, not for their compositions, but for their musical treatises. The latter retired from public life, became a monk, and exercised a great influence upon the monasticism of the Middle Ages. He wrote "*De Artibus ac Disciplinis Liberalium Litterarum*," in which his work on music and musical institutions is very valuable, for through it we can trace the beginnings of Church music. The contribution of Boethius to the theory of music is "*De Institutione Musica*," in which he reviews the whole system of ancient music, assents to many of the doctrines of Pythagoras, and asserts that while music, for the sake of order, may be classed with the speculative sciences, it really occupies a position between these and the moral ones, for it has characteristics of both. Like the Greek philosophers, he maintains that it is a panacea for all infirmities of both mind and body, that it calms the soul, and produces peace and freedom from care.<sup>104</sup>

During the first centuries, the Church was laying the foundations of her music. Here, as always, she showed not the destructive, but the constructive tendency; she kept all the natural and spiritual principles of the Old Dispensation, retained and built upon the substantial Greek structure that surrounded her. Great inconveniences, though, arose at times from the multiplication of hymns and from the congregational singing of psalms. Converts were entering the Church in very large numbers, and sometimes their zeal and enthusiasm moved them to compose new hymns where, through their very rudimentary knowledge, theological expression was often very inaccurate. To eradicate this abuse, the Council of Laodicea (320 A. D.) decreed that none but regularly constituted chanters should be allowed to sing in the

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<sup>104</sup> Cf. Rowbotham, *History of Music*, pp. 231-232.

churches,<sup>105</sup> and forbade the use of private and unauthorized hymns.<sup>106</sup> The question has arisen whether the laity were prohibited from taking part in the singing, or whether none but cantors might take the lead. The latter view is taken by some, who point to the fact that after this time the people did part of the chanting, as St. Basil and St. Chrysostom clearly testify.<sup>107</sup> However, this decree necessitated a considerable degree of skill in sacred music on the part of the clergy,—for new choirs were composed mainly of those who had received at least Minor Orders—and its study became an important part of their education.<sup>108</sup>

SR. M. BORGIA.

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[TO BE CONTINUED]

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<sup>105</sup>"Non oportere praeter canonicos cantores, qui suggestum ascendunt, et ex membrana legunt, aliquos alios canere in ecclesia." *Sacrorum Conciliorum Nova et Amplissima Collectio*, Tom. II, p. 568, Florentiae, 1759.

<sup>106</sup>"Quod non oportet privatos et vulgares aliquos psalmos dei in ecclesia, nec libros non canonicos, sed solos canonicos veteris et novi testamenti." *Ibid.*, p. 573.

<sup>107</sup>Cf. Hefele, *History of the Councils of the Church*, Vol II, p. 310.

<sup>108</sup>Cf. Rencan, *History of Music*, pp. 70-71.

## ST. MARY'S COLLEGE.

When the Most Reverend Joseph Sadoc Alemany, D.D., O.P. (1814-88), Archbishop of San Francisco, under date of July 9, 1863, made entry in his diary: "I blessed the college of St. Mary beyond the Mission Dolores," he marked an epoch of the future history of Catholic education in the West. Its very brevity indicated a surcease of labor for a collegiate foundation, extending over a decade.

San Francisco was growing fast; its El Dorado fascination had not yet waned. A sprinkling of the population had the faith and its children were maturing with few men to break the Word to them. To develop a native priesthood, the saintly Bishop had established St. Thomas Seminary at the old Mission Dolores, placing it in charge of Monsignor J. Prendergast, the present Vicar General of the Archdiocese. To preserve and cultivate the Old Faith, he founded St. Mary's College on the old Mission Road to San Jose, about three miles west of the Seminary. On the scroll that went into the corner-stone was written: "Joseph Alemany, Archbishop of California, laid the corner-stone of this college under the title of St. Mary, for the instruction of the youth of California, not in literature only but, what is greater, in true Christian knowledge."

The founding of St. Mary's College was a gigantic undertaking in those days and the event is enshrined in names that will forever adorn the history of the Catholic Church on the Pacific Coast. One is Patrick Manogue (1831-95), subsequently Bishop of Sacramento, who took a handful of clay from the proposed site and carried it to town for chemical analysis. (It proved fit and the brick that went into the beautiful Gothic pile was manufactured on the ground.) Then there was James Croke, V.G. (1829-89), brother of the Archbishop of Cashel,



Ireland, who collected thirty-three thousand dollars among the miners of California. He is immortalized in the above-mentioned scroll with these words: "It has been erected by the offerings of the miners and the Faithful of California, through the exertions of Rev. James Croke, V. G.," and William Gleeson, M. A. (1827-1903), author of "The Catholic Church in California" (1872) and "Trials of the Church" (1880), who professed the Classics within its walls.

The site comprised sixty acres of the Salinas Y Viejo Potrero Ranch, an original Spanish grant that stretched from the Black Hills south of the city to the prominent Bernal Heights at Twenty-seventh Street. The site was originally intended for a cemetery and had been purchased from the Bernals, the Grantee, for \$1,400. Though exposed to the wind and fog of the Pacific Ocean, the vicinity contained two other denominational schools, and it was long known as University Mound.

The beginnings of St. Mary's were quite modest. Five lay professors and two priests composed the Faculty. They were assisted by pupil-teachers: men who attended class sessions three-fourths of the time and taught the other fourth. The Faculty is named as follows in the First Program of Commencement Exercises, June 6, 1864: A. B. O'Dougherty, A.B., Trinity College, Dublin, Ancient Languages; M. J. Spottiswood, Mathematics; M. H. Guerrier, A.B. University of Paris, Modern Language; H. Boyle, T. F. Meagher, and J. C. Murphy, Professors in the Preparatory classes. The Administration of the establishment was vested in a Board of Directors composed of the President of the college, the Archbishop, and the following priests: Rev. James Croke, Peter F. Grey, and John Prendergast, V.G.

The curriculum embraced the three R's, English Grammar and Rhetoric, Mathematics to Quadratics, Euclid's Geometry, Logic and Philosophy, Modern Languages, Music, Physical Culture, and rather extensive courses in

the Classics and in Religion. Students flocked to it from all quarters. The first year registered 417, but hard times succeeded the season of prosperity. The President, Reverend P. J. Grey, was an earnest and stern man who worked hard and zealously, but the proverbial Californian writhed under restraint. Though the opportunity was offered him to get an education at \$175 a year, he began to shun St. Mary's and the registration in 1868 fell to less than one-fourth the initial number.

Archbishop Alemany felt keenly the diminution in numbers and the consequent lessened finances. When one of the professors in 1864 asked about his salary for the ensuing year his Grace wrote in reply: "I regret very much to have to state that I must back out from the engagement made with you. Poor old St. Mary's has lost too much these last two years. If you continue acting as Professor, it will have to be what Fr. Grey can afford, which may be a fraction less than what he generally gave last year." Father Croke, who was absorbed in the success of the college, wrote to the same professor in a similar but more hopeful strain, from Mission San Jose, where he was confined with a fractured knee: "From what I heard of the last examination I think we have reason to be proud of St. Mary's as a literary establishment. Its advantages to the public are not duly appreciated, but time will effect a change. Then I hope St. Mary's can afford to be generous toward those who labor with zeal and profit in the noble cause of education. Meanwhile they must be satisfied with a moderate supply of U. S. coin and plenty of prayers."

From the inception of the institution, the Archbishop intended to have it conducted by Brothers of a teaching congregation, but his appeals and journeys in this endeavor, which make a beautiful lesson of charity never grown cold, were unsuccessful. It was in 1868 that he appealed to Pope Pius IX at Rome, after a third unfulfilled request to Brother Phillipe (1806-1874), Superior

General of the Brothers of the Christian Schools at Paris. The Holy Father heard Archbishop Alemany's ardent appeal for religious to take charge of a boarding college for men in the far west, and he ordered the Superior to give the good Archbishop enough brothers for the charge at hand. On the evening of August 10, 1868, eight Brothers of the Christian Schools, under the direction of the renowned Brother Justin (1834-1912), landed in San Francisco. They were Brothers Cianan, Sabinian, Genebern, Gustavus, Dimidrian, Emelian, and Adrian. Brother Permian arrived on the 15th. The Archbishop's Secretary, Reverend Dennis Nugent, met them at the steamer and, after conducting them to the old Brooklyn Hotel, invited them to call on His Grace the following morning. This was done, and, after having dined with the Bishop in accordance with his invitation, carriages were provided and the Brothers, accompanied by His Grace and several priests of the Diocese, were driven out the old Mission Road to the College, where their installment took place without ceremony.

The building was amply large for two hundred students, though but thirty-four greeted the new tutors. Brother Justin, with characteristic energy, immediately sent broadcast the first prospectus of St. Mary's, a quarto-sheet, and his Grace sent urgent letters to all the priests of the archdiocese asking them to encourage Catholic parents to send their children to the college for a Christian education. The result was beyond expectations. The register swelled to three hundred and twenty-seven names the first year, though the tuition had been advanced to \$250. The Brothers were sanguine of their success from the start. Their methods had withstood the test of two centuries of boarding school work. They had their directions from the pen of St. John Baptist de la Salle and obedience to his words was their guide.

In 1872 the institution was incorporated and endowed with all the privileges accorded to universities in the

United States. That year was graduated the first Bachelor in Arts and Letters, J. Alpheus Graves, President of the Farmers and Merchants' National Bank of Los Angeles, and since that year 325 men have received their degrees from St. Mary's, besides 517 who have been awarded diplomas in Accounting by the Commercial Department. A record for collegiate work on the Pacific Coast. Of the collegiate graduates, 28 have entered the priesthood, 9 have attained the office of Superior Judge in California, and the recent appointee of President Wilson, Honorable Maurice L. Dooling, to the Circuit Court, Upper District of California, was graduated by St. Mary's College. Of the attorneys, physicians and business men St. Mary's has given its full quota of successful citizens.

Fulfilling admirably the fondest hopes of Archbishop Alemany, his Grace felt most kindly towards St. Mary's. He honored it on many occasions with his presence and was proud to make it an objective point for all his distinguished visitors. Several times was he the recipient of words of respect and devotion from the students of the college. The bond of union that naturally grew between the clergy and the Brothers has been strengthened with time and his present Grace, Most Rev. P. W. Riordan, D.D., has fostered it with untiring vigilance. He it was who annually administered the Sacrament of Confirmation in St. Mary's since 1884, who dedicated and rededicated the building in Oakland, in 1889 and 1895, and who opened the first course of lectures in the new building on "Books and How to Use Them." Other members of his clergy who also lectured in the course were the late Most Rev. George Montgomery, D.D.; Rev. Thomas McSweeney, and Rev. Joseph Sasia, S.F.

In 1879 Brother Bettelin succeeded Brother Justin. His great work was the transference of the institution in 1889 to Oakland, on the east shore of San Francisco Bay, where a massive structure had been erected for

\$325,000. The debt that hung over it on August 11, 1889, has never been raised; in fact, it has grown with time. In 1894 the building was burned and the walls of the old college in San Francisco once again resounded with teachers and pupils in battle array. Eighteen months passed before the Oakland building was reoccupied. The earthquake of 1906 again enhanced the debt, when \$50,000 were expended in repairs and in the enlargement of accommodations. Then, to offer its students the best possible opportunities, Brother Z. Joseph, Master of Discipline (1907-10), erected Alumni Gymnasium, with complete equipment, and built a swimming tank and a regulation stadium, the whole approximating \$30,000.

Together with the material improvements of the institution St. Mary's College has kept steady pace with the scientific trend of the day. Assaying, chemical, and physical laboratories were added in 1900-03, Brother Bernard introduced the Civil Engineering course in 1902, and a pre-medical course was announced in 1910. The science department of the college was a fortunate development as the Classic course had begun its slow elimination in 1899.

St. Mary's College upholds the old system of non-electives. The courses are prescribed and students must fall in line. Some time ago the system was considered antiquarian, but recently universities have reverted to it as the savior of their standards of scholarship. Even in the matter of religion, all students must follow the religious exercises of the Holy Mother Church, and listen to the exposition of Catholic doctrine, though non-Catholics are dispensed from recitation. The result is that St. Mary's has fitted men for this world while it trained them for another. Its great work on the Pacific Coast will stand. It will also grow because its ideal is set down in the scroll that went into the head of the corner. On subserviency to this ideal alone does it bank on continuity for good.

The Jubilee year of St. Mary's College is one of those



years that help manifest an institution's character. In the present case the year brought to the college strong manifestations of loyalty and regard on the part of its graduates; a sympathetic interest by the press, both Catholic and public, and a generous charity from the laity at large. It was a Pacific Coast event and one which aroused a State-wide interest. During the entire year there were executed a series of social and dramatic successes for the benefit of a Jubilee Fund. Then in early May was held a big automobile parade in Oakland, at which assisted Mayor Rolph of San Francisco, Mayor Mott of Oakland, and Mayor Reddahan of San Leandro. These were preliminaries. The social celebration proper occurred on Sunday afternoon of June 9, when a students' circus was put on in the College Stadium and witnessed by twenty-two hundred spectators. The clown work, acrobatics, and comic sketches were done by the two hundred students of the College. Prominent riding, gymnastic and athletic clubs of the bay cities lent a professional tone to the afternoon success.

On the evenings of June 11, 12 and 13, were held in the college gymnasium the commencement exercises of the institution's departments, Commercial, Academic, and Collegiate. The last was particularly gorgeous in view of the presence of his Grace, Edward J. Hanna, garbed in the scarlet of the Doctor, who addressed the thirteen Bachelors and the seven honor-degree men, all of whom were clothed in gowns symbolic of their courses.

The religious celebration of the Jubilee was held on Tuesday, June 11, in St. Mary's Cathedral, San Francisco. The Rt. Rev. Edward J. Hanna, auxiliary Bishop of San Francisco, Pontificated; Rev. Patrick E. Mulligan, A.M., '83, Pastor of St. Joseph's Church, San Francisco, was assistant priest; Rev. John E. Cottle, A.M., '77, deacon, and Rev. Thomas A. Crimmins, '01, subdeacon. The masters of ceremonies were the Revs. J. J. Cantwell, Secretary to Archbishop Riordan, and William P. Sullivan, '97. The beloved metropolitan of the Archdiocese



of San Francisco was unable to attend but sent "from a sick bed" in Chicago a loving and appreciative letter congratulatory of the work done by the Christian Brothers at St. Mary's College during the past forty years.

Beethoven's Mass in C was rendered by a special choir under the directions of R. J. Harrison. In the Sanctuary were eighty-nine priests of the secular clergy and representatives from all the regular orders of the city. One only among them all was connected with the original St. Mary's College: the aged Monsignor J. Prendergast, who was carried from St. Mary's Hospital to a prominent place in the sanctuary. The sermon, a review of the history of the college and laudatory to the pioneer priests who founded it and of the Christian Brothers who have maintained it for two-score years, was preached by Rev. M. D. Connolly, '78, pastor of St. Paul's Church, San Francisco. The nave of the Cathedral was occupied entirely by the students of St. Mary's College, St. Joseph's Academy and the pupils of the parochial schools conducted by the Brothers in the bay cities. Representatives of all the Religious Congregations of Nuns occupied the aisle of the Blessed Virgin, while the Alumni of the College and their friends were seated in St. Joseph's aisle. At the conclusion of the Mass, the *Te Deum* was intoned by the choir and its strains were immediately caught up by the whole congregation and sustained through three stanzas.

It is well to look back fifty years and take an inventory of good accomplished. It is encouraging to the diffident, stimulating to the sluggish, and to the age-wearied it is joyous. And when the scarred pages of an institution like St. Mary's College are turned in memory the agent must perceive the hand of God in operation; its failures and successes are but signs of His benignity, because it is a work that He loves.

St. Mary's College,  
Oakland, Cal.

BROTHER V. CYRIL.

## GROWTH OF THE ENGLISH DRAMA FROM THE LITURGY OF THE CHURCH \*

[CONTINUED]

Thus far in the history of the Moralities we find them, as were the Mysteries, vehicles for conveying in a popular manner orthodox lessons of religion and piety, their motive being drawn from the allegorical portions of Holy Scripture or from the teachings of the Church. Gayley† witnesses to this when he writes: "Moral plays, like plays that were originally liturgical, aimed at religious instruction. But as the scriptural-liturgical illustrated the forms of the church service and its narrative content, the moral illustrated the sermon and the creed. The former dealt with history and ritual, the latter with doctrine; the former made the religious truth concrete in scriptural figures and events, the latter brought it home to the individual by allegorical means." But the Moralities were more susceptible to the external influence of popular literature than were the Mysteries because the characters were productions of the imagination and open to unlimited development. Hence, "In them, a definitely religious intention can be seen grading into religious controversy, then into a didactic purpose other than religious (for example, enforcement of the value of learning), and finally into something approaching realistic satire of contemporaneous life." The advance of the Morality from the comprehension of the whole term of a life to a more limited expanse of time marked a "gain in dramatic quality."‡

But before following the Morality Play in the phases

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\* A thesis submitted to the faculty of Teachers College of the Catholic University of America in partial fulfillment of the requirements for the degree, Master of Arts.

† *Rep. Eng. Com.* iv.

‡ Child, xxv.

of development leading out of its primitive setting, it will be of interest to note the influence of single plays that appeared now and then on the dramatic horizon during the lapse between the ancient and the modern drama. Students of the drama in general acknowledge the complete disruption of the ancient stage of Greece and Rome and the absolute suppression of the drama of the classical age. No attempts are now made to trace a continuation of its existence through the latent centuries of the early Middle Ages extending from the decay of the mighty nations of antiquity to the full dawn of the new life that rose above their ruins. Occasionally we find dramas written after the models of the classics, that, like embers in the ashes, flash for a moment then die. But their influence on the modern drama was all but negative in character. A Greek play (*Christos Paschon*) was long thought to have been written by St. Gregory of Nazienzen in the fourth century; but it is probable from internal evidence that it belongs rather to the tenth century.\* There were also imitations of Plautus in the fourth century; and in the fifth appeared a dramatist, Magnus, father of Consentius, whose works were considered eminent. Nothing more is found until about the tenth century, when Hrotsvitha, a Benedictine nun of Gandersheim, produced several dramas after the style of Terence, but with moral and religious themes as motives. It is doubted whether these dramas were ever produced on the stage; but there is nowhere evidence that they were imitated elsewhere. *The Harrowing of Hell*, a poem in the East Midland dialect and of the thirteenth or fourteenth century, is the earliest extant English production that resembles drama. It is dialogue in form; but it is thought that it was intended only for recitation rather than for dramatic presentation. If this supposition is true, *The Harrowing of Hell* is a characteristic link

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\* Chambers, 206. Pollard, xii.

between the recitative poems common to the native Anglo-Saxon element, and the Moralities that grew from the Christian Mysteries. The theme of this drama also finds development in the cyclic Mysteries. The next extant drama in point of time of production is *Jacob and Esau*, written about a quarter of a century later.\*

At the time of the transition from the liturgical drama to the Mystery Play, and perhaps even before, there arose also Miracle Plays which were based on the lives of the Saints, some of which were designed for production in the Church and some that were probably written to be played only in the monasteries and schools. The oldest known of such plays in England is that of *St. Catherine*, conducted by Geoffrey of St. Albans and produced about the end of the eleventh century or the beginning of the twelfth. Hilarius, of whom little is known but who is judged to have been an Englishman from the fact that he addressed many of his poems to the English, about the middle of the twelfth century wrote three plays, *St. Nicholas*, *Suscitatio Lazari*, and *Daniel*. They are Latin poems with French stanzas scattered through them; and they must have been meant for insertion in the Office, either at Vespers or at Matins, since they were to be played before the *Magnificat* or the *Te Deum*. The Norman-French—or perhaps Anglo-Norman—Play of *Adam* belongs to this period, and is the first play recorded as rendered in the vernacular. *The Resurrection* also dates from the same period. They were probably written by Normans and in England.† Detailed history of the Plays from the thirteenth to the fifteenth centuries is missing; but references are found in biographical sketches and also in prohibitions to plays performed during that time in London,—plays described as representations of miracles wrought through the intercession of the Blessed Virgin and the Saints. *Mary Magdalen*

\* Ten Brink, p. 244, v. II.

† Ten Brink, p. 237, v. II.

(written about 1500) and *St. Paul's Conversion* are the only extant English plays based on miracles of the Saints. The latter is interesting as the first extant play that is divided into acts.\* There were other religious plays classed with the Miracle Plays, amongst which are several built on the theme of the profanation of a Sacred Host by the Jews. A *Robert of Sicily* play is also recorded as having been presented at Lincoln in 1453.

Coming back to the Morality Play, which we have studied, to the period when its primitive object was becoming perverted, we find a new term introduced, namely, Interlude. The meaning of this term was variously understood in the centuries of its practical use, as may be seen by its application; and proximations of its extension as various as its applications have been made by modern critics. Chambers,† discussing the subject at length, finally concludes, after comparing facts and theories, that "While 'interlude' was only a subordinate name for plays of the miracle-type, it was the moral name, varied chiefly by 'play' and 'disguising' for plays given in banqueting-halls of the great. These begin to claim attention during the fifteen century." Professor Child‡ points out a distinction that explains the use of the term in a clearer light. He says: "However wide its inclusion, because of its original application to 'plays' and 'disguisings,' it continued to imply a play designed to afford entertainment, whether or no it was designed quite as much to afford edification. While therefore it does not mean a new type of play, it means something just as important, namely, a change of view on the part of the playwright in respect to the character and purpose of the play." He further quotes Schelling (*Elizabethan Drama*, vol. I, 79): "The line between the morality and the interlude, as between the later interlude and regular

\* *Ibid.*, 289.

† 183.

‡ xxviii.

comedy, is artificial at best. But it is clear that the vital principle of the morality was its interest in life and conduct as affecting the actions of men. The vital principle of the interlude was also its interest in life; but the ulterior end and purpose, guidance to moral action, had been lost and the realistic sense set free. The interlude deals with comedy, it loves what is near and familiar, and its methods are realistic."

Tracing the influence of the Mysteries in another development, the line of descent seems to extend through the custom of royal welcomings by dumb shows, or pageants without words. These were not originally religious in character; but they were greatly influenced by the Mystery Pageants; and often the matter of the Mysteries became materials for these welcomings. The first such pageant to be mentioned occurred in 1236, and was given at the wedding of Henry III and Eleanor of Provence. There is no description of the nature of this pageant; but at the welcome given to Edward I on his return from victory over William Wallace in 1298, the pageant is described as being "as it was St. Magnus's day." Other London pageants are recorded as representing scenes in which there is a mixture of the Mystery element with the secular. Withal, London does not give example of the Mystery as a means of royal entertainment as much as do other cities where the cycles were more systematically presented. York, in the fifteenth century, exhibited pageants based on religious subjects before Richard III and Henry VII. Worcester, Hereford, and Bristol also exhibited pageants on the occasion of the visit of Henry VII. This suffices to show that the people gathered both form and matter from the Mysteries for the ostensible purpose, not of teaching as they were originally designed, but for pleasing or entertaining. But if these were still far from the drama, we see a nearer approach in the playing of a Miracle of St. Clotilde at Windsor Castle in 1429 before Henry VI, and of a *Christi Descensus ad*



*Inferos* before Henry VII during dinner at Winchester in 1486. Finally, there are records of a *Sacrament* play which was intended for traveling performers and seems to have been played in houses of individual patrons with a remuneration. The fact that these plays were produced for entertainment and remuneration is thought to have influenced the change in the character of the Miracles and Moralities as much as any other element, and perhaps to a greater extent. The didactic purpose of the plays became entirely secondary, and the desire to please in order to procure patronage came first. This led to the introduction of realistic and thrilling themes.

Standing between the pageant and the play is the Italian-born Masque, an offspring of the Morality in its native country. It made its entry into England and maintained a high degree of popularity during the sixteenth and particularly the seventeenth centuries, when it was brought to its highest perfection by Ben Jonson and Inigo Jones,—the former inventing and the latter staging. "It combined dancing and music with lyric poetry and declamation, in a spectacle characterized by magnificence of presentation."\* The masque was designed rather for court amusement than for presentation on the public stage. Appearing as it did when the English drama was fast reaching the zenith of its course, the Masque cannot have exerted a very decided influence more than that it was a popular phase of national royal life, and as such it became incorporated in several dramas of the period. The drama was also heir to its stage properties; for before the creation of artistic scenery for the masque, a placard announcing the situation of the particular scene was the only material setting given to the drama.

By the end of the fifteenth century the Moralities had entered upon a stage of decided transition. The spirit induced by the Renaissance was changing the point of

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\* Symonds. 253.

orientation from the abstract to the concrete, opening the way for the development of those elements that were essential for the characteristically national drama. Pollard\* notes as contemporaneous marks of transition at this period the removal of the drama from "the streets to the halls of colleges and schools, or of the nobility or wealthy citizens," the shortening of the plays and reduction of the number of players, and the abbreviation of the plot from the whole life of man to particular portions.

*Hyckescorner*, dated vaguely between 1485 and 1509, may be taken as one of the first examples of this transitional type. The character who gives his name to the play is an individual rather than a typical representative of all mankind—a point of departure from the original Morality; and the time of the plot extends over a limited portion of his life. In all other respects *Hyckescorner* resembles its predecessors,—its remaining characters are personified abstractions, its purpose didactic, and its style dry and devoid of the least dramatic touch.

*The Interlude of Youth*, also dated between 1485 and 1509, still belongs decidedly to the Morality type; but it is remarkable for "a certain limpid purity of language and clear presentation of simple pictures."†

Of the many plays listed as the *Early Tudor Moralities*, I cannot pass without mention *Everyman*, which Pollard‡ says "is perhaps the finest of all the Morality plays that have come down to us." It is a pure type of the Morality, and is supposed to have been written before 1495.¶ Its aim is didactic; and its plot embraces a lifetime. "There can be no pretence that the effect of this action (epitomizing the lesson at the close of the play) is otherwise than impaired by its repetitions, its lengthiness, and its purely didactic passages. But the work calls itself a

\* lli.

† Symonds. 131.

‡ 202.

¶ Cambridge Hist. of Lit., vol. V, 530.

'treatyse' in the very MS. in which it is preserved to us." It is not evident that the play was written as a controversy; but it is replete with doctrines of Faith and traditions of the Church "on the efficiency of works for salvation, on the mediating influence of the Blessed Virgin, on the Seven Sacraments, on the use of Confession and Penance, and on the authority and dignity of the priesthood—as to which last the language of the author is ecstatic. But this tendency and its effects seem identical only in contrast with the sustained force of the general action and the simple solemnity with which it is carried through from first to last, unmarred by a trace of frivolity or vulgarity, and yet coming straight home from *Everyman* to every man. The whole pitiful pathos of human life and death is here, and with it the solution of the problem which—theological controversies apart—has most enduringly commended itself to mankind. What wonder that a morality which is successful in bringing these things before hearers and readers should, by a *consensus* of opinion to which I know of no exception, be regarded as the flower and crown of the literary species to which it belongs?"\*

SR. MARY ANGELIQUE,  
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San Antonio, Tex.

(TO BE CONTINUED)

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\* Ward. 124.

## MOVING PICTURES IN THE SCHOOLS

The moving picture is with us and it is here to stay. Whether some of us wish it or not, we can not controvert this fact. Everyone has sufficient evidence within his own experience to prove its truth. And the reason is not far to seek. Thanks to the film, men of limited means, instead of traveling thousands and thousands of miles and undergoing innumerable inconveniences, may now remain at home and have the wonders of the world and the beauties of nature unrolled before their eyes. The unfolding of flowers, the wanderings of a rain-drop, the formation of a mountain, the government of the ants, the habits of the timid wild birds, the haunts of ferocious animals—all the numberless strange and interesting changes in nature, from the frozen seas of the poles to the heated sands of the tropics, may now not only be seen, but, since the advent of Edison's latest invention, may be even *heard*, in the twinkle of an eye for a mere pittance.

It is no wonder, then, that by the end of the year 1911 there were over 10,000 moving picture shows in the United States with a daily attendance of between four and five million of people or of 1,252,000,000 a year! Nor that in New York City alone over 400,000 school children visited them daily.<sup>1</sup> This enormous number of children, which has been steadily increasing since that time, has become so great that parents, educators and state authorities have become alarmed.

Now since the moving pictures, as a matter of fact, occupy so large an amount of the children's time each day, it is but fitting that educators, whether teachers or parents, should study the conditions of the theaters and govern their actions accordingly. They should investi-

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<sup>1</sup> A Study of the Value and Dangers of Moving Picture Shows, by Rev. Clifford G. Twombly, in *Pennsylvania School Journal*, December, 1911, pp. 241-247.

gate, first of all, their physical condition and effects; whether the theaters are properly ventilated, illuminated, etc.; whether the "flicker" of the films is injurious to the eyes. Secondly, they should investigate the associations that arise from attendance at the shows; whether they are evil or good; whether due to the location of the theater or to the companionships formed there. Thirdly, they should investigate the character of the films exhibited; whether they are morally injurious or educationally awry.

#### PHYSICAL EFFECTS

Upon investigation of the physical conditions surrounding the exhibition of moving pictures, it will be found that very little fault can now be found with the ventilation, illumination, seating, etc., except in very small towns. Most of the cities have specific regulations with regard to all of these details, especially with regard to the seating and emergency lights and exits. But with regard to the "flicker" of the film, it will be found that this has been the cause of eye troubles and other nervous diseases.\* The fault lies either in inexpert operating or in the instability and jerkiness of the "fixation" point, which causes the tiring and straining of the eye that follows this point. With regard to the lack of skill in operation, the remedy is obvious. To correct the other fault, however, it has been suggested by an eminent eye-specialist that the time of exposure of each image be shortened and that better illumination of the picture be required. In this way, the series of pictures is made to approach more closely to what the eye really perceives in an action or motion not pictured, so that the difference between the two is negligible.

#### MORAL EFFECTS

For the second point to be investigated, one needs but

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\* CATHOLIC EDUCATIONAL REVIEW, April, 1913, p. 316.

to glance through the daily newspapers to read of cases in which suicides or other moral wrongs committed by young boys or girls are directly traceable to bad companionships formed at moving picture shows. It was to relieve this condition of affairs that some of the state legislatures, notably that of New Jersey, passed laws making it a "misdemeanor for a manager of a picture show to admit to an exhibition any child under the age of 16 when unaccompanied by parent, guardian or adult friend."<sup>3</sup> This point of our investigation is closely akin to the third point, so far as the general effects are concerned.

We have seen<sup>4</sup> that the films not infrequently lie to us, albeit sometimes unintentionally on the part of the producer. But, as the Rev. Clifford G. Twombly writes in the *Pennsylvania School Journal*, "the chief danger in the moving picture show," i. e., in the theater, "is the emotional and sensational side of it. There is always (at least it has been so in every show which I have attended) one film, and often there are more than one, sometimes there are three or four films, one after the other, of the sensational type,—a harrowing death, or a thrilling rescue, or a dashing and sentimental love-making, or an exciting fight, or a pathetic or unjust imprisonment, or a moving act of sacrifice, or some realistic agony or anguish of distress or shock of sorrow. And too much of this sort of thing is not good food to live upon, especially for young people." Consequently, some of the state legislatures, for instance those of New Jersey, Texas and Pennsylvania, have passed laws prohibiting the exhibition of immoral films and films picturing crimes. Attempts, like these, however, to legislate morality, apart from other considerations, seem foredoomed to failure, because of the difficulty of interpreting the loose term "immoral."

<sup>3</sup> Acts of the 132nd Legislature of New Jersey, Trenton, MacCrellish & Quigley, 1908.

<sup>4</sup> CATHOLIC EDUCATIONAL REVIEW, April, 1913, pp. 316-317.



## EDUCATIONAL EFFECTS

We have already discussed the other point of our investigation, namely, the educational value of the films exhibited in the moving picture theaters, and we concluded that their production is based in part upon false pedagogic principles. But although the moving picture theaters have been weighed and found wanting in several important particulars, educators have not failed to recognize the fact that the "movies" have secured a permanence among us, nor have they failed to notice how large a percentage of those attending such shows is comprised of children of school age. They have importuned theater managers and film-producers to have their films educationally correct, but, until recently, without avail. The result is obvious. Those in charge of educating the youth must take the alternative of bringing the moving picture into the class-room.

The old pedagogic principle, that seeing is better than hearing, so aptly expressed in the words of the Latin comedy-writer<sup>5</sup> over two thousand years ago, "*pluris est oculatus testis unus quam auriti decem*," and so popularly acknowledged, has been responsible for the introduction of the stereopticon into the schools. Hence we find Superintendent Ben Blewett of St. Louis reporting<sup>6</sup> in 1910: "A very large number of the schools are now making effective use of the lantern in presenting subjects to classes of pupils;" Superintendent Wales C. Martindale of Detroit,<sup>7</sup> in the same year: "The stereopticon has become a marked feature of the school work of the Detroit public schools;" and Superintendent F. B. Dyer of Cincinnati,<sup>8</sup> one year later: "Almost all our schools are provided with stereopticons." "Its lure," as

<sup>5</sup> Plautus, *Truculentus*, ii, 6, 2.

<sup>6</sup> Report of the Board of Education, St. Louis, 1909-1910, p. 108.

<sup>7</sup> Sixty-seventh Annual Report of the Board of Education of the City of Detroit, 1910, p. 73.

<sup>8</sup> Eighty-second Annual Report of the Public Schools of Cincinnati, 1910-1911, p. 55.

Superintendent Blewett continues, "seems quite as strong in the schools as in the nickelodeons, and the schoolmaster has become conscious of its power for good as well as for evil."

It is but a step from the stereopticon to the moving picture; it is but carrying the pedagogic principle to its logical conclusion. In 1910, Superintendent Maxwell, of the New York City Schools, demonstrated before the Board of Education and a number of visiting educators and clergymen, a history lesson in motion pictures—scenes from the life of George Washington, including a highly realistic crossing of the Delaware, a triumph of "make-believe" more impressive to the school child's imagination than any book could possibly be.<sup>9</sup> Superintendent Edward Hyatt, State Superintendent of Public Instruction of California, has also given his approval to the movement, since he is credited with the statement that cinematography presents facts and ideas so impressively that the mind grasps them with the minimum of effort.<sup>10</sup>

When we consider that moving pictures stimulate the imagination, increase the interest in school life, add incentive to study, strengthen the memory and engender a desire for reading, we can not but agree with Superintendent Hyatt, when he continues, "I think the time is at hand when moving pictures will be as much an adjunct of any properly equipped school as text-books." However, the keynote of the movement is sounded by the words of Clarence A. Perry upon the occasion of the introduction of moving pictures into the schools of Rochester. "In attaching it," i. e., the use of moving pictures, "to your splendid school system," he said, "you people of Rochester are not only securing an aid of extraordinary educational efficiency, but you are help-

<sup>9</sup> The Moving Picture and the National Character. American Review of Reviews, 42: p. 317, September, 1910.

<sup>10</sup> Moving Picture World, 13: 1, 26, July 6, 1912.

ing to create a demand for good and wholesome films and thus are exerting a purifying influence upon the whole moving picture industry."<sup>11</sup>

### PHYSICALLY INJURIOUS?

It has been said, however, that cinematography is physically injurious and on this account is unsuitable as a class-room adjunct. This argument has been partially refuted above, since films intended for school-room projection could very easily be perfected, if indeed all films could not be perfected. But aside from this, we are confronted with the fact that children will inevitably witness moving pictures as long as they continue to exist. Since this is so, we are bound to meet the issue squarely and eliminate the undesirable features connected with them as far as we are able. We can not waste time in an academic discussion about the abstract theory of motion and its effect upon the eye. Yet even here, we find an answer to our objectors.

The dictionaries and text-books on physics tell us that motion is "the displacement of something, the passage of a body from one place to another." This process is a gradual one, and cinematography is able to catch the picture of a body only at fixed intervals during this process, however small those intervals may be. We know that this is true, but we would never have guessed it merely from watching the pictures, any more than we would have defined motions as a displacement merely from watching a moving body, simply because the process is so gradual. Just because the moving picture machine "sees" in a more complete manner than the eye, we can not argue that moving pictures are physically injurious. We might with as much reason claim that a man who does not tell all he knows is a liar. The moving picture machine faithfully reproduces what it sees

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<sup>11</sup> *Moving Picture World*, v: 9, 25, March 2.

and this is the same objective reality that is seen by the eye.

There is, however, some truth in this objection against moving pictures, as in all other objections based on fallacy, and this is it. To a person who is "film-mad," moving pictures are very apt to be physically injurious. Indeed, it would be strange if they were not. It is constant attendance at moving picture shows that causes the normal eye to suffer that tired and nervous feeling, with consequent headaches and other disorders. But it is as illogical to condemn moving pictures absolutely, because some persons witness them to an excessive extent, as it is to condemn food entirely, because some persons overeat, or drink entirely, because some persons indulge in drink too freely. The fault lies not in the use but in the abuse.

#### TEACH ERROR AND ERRONEOUSLY?

It must be acknowledged that a great many of the so-called educational films being exhibited are altogether unfit for school-room use, but no one ever seriously entertained the idea of introducing into the schools moving picture films which teach error or teach truth erroneously. This would in no wise remedy the undesirable conditions, but would merely change the line of action, albeit for the better in other respects. For the film to be of any real educational value, it must have the official stamp of approval of recognized authorities in the various subjects with regard to both conduct and presentation. And even though some difficulty may now be experienced in obtaining such suitable films from the manufacturers, we can not doubt that they have business intelligence and keen insight enough to come to terms, when the demand from the school authorities shall have warranted such an action.

## EXPENSIVE?

"Even granting that all other difficulties could be overcome, where would we secure sufficient funds to introduce and maintain moving pictures as an adjunct to the classroom? First of all, we would need an assembly-room."<sup>12</sup> Nearly every school in a good-sized community has an assembly-room or a spare room, which could easily serve as one when the need arises. In fact, a library with book-shelves on three sides could very easily be made to serve the double purpose by giving the fourth wall a coat of white-wash and pulling down the shades of the windows in the other three walls. Nearly every school, also, is required to have safety appliances, fire-escapes and "the other things necessary for the safety and comfort of the children." Indeed, it has been suggested by some educators that the school even supply the children with lunch, so solicitous have our school superintendents become in their interest in the well-being of their charges.

The problem of cost and maintenance of moving pictures has been solved variously in various localities. The pupils of the Eastern Technical School of Cleveland raised \$250 by entertainments to buy a machine. They now support it in the same way and so are enabled to have films in connection with English, history, physiology and machine-shop work.<sup>13</sup> So, also, the stereopticon lanterns in the district schools of St. Louis "have, in every instance, been purchased with funds raised through school entertainments. There seems to be no good reason why they should not be regarded as an essential apparatus in the grades and should not be furnished by the Board."<sup>14</sup> The cost of machines for school purposes has greatly decreased during the past year or so, proportionately to the increase in the demand. Edison has

<sup>12</sup> CATHOLIC EDUCATIONAL REVIEW, April, 1913, p. 319.

<sup>13</sup> *Moving Picture News*, v: 9, 25, March 2.

<sup>14</sup> Report of the Board of Education, St. Louis, 1909-1910, p. 108.

evolved a machine to cost \$50 and has decreased the length of the film from 1,000 feet to 77 feet, but as the new film is three pictures wide, the real length is 231 feet. The length of a film is an important item, when we remember that it is the length that determines the cost. A set of these pictures, Edison proposes, should be rented for \$8 a week.<sup>15</sup>

Another scheme has been employed elsewhere. The Board of Education of Columbus recently contracted with a moving picture theater for one afternoon a week. The moving pictures to be shown on that afternoon were selected by Superintendent Shenk.<sup>16</sup> More recently, a similar plan was given a trial in Washington. All of the children of the kindergarten and eight grammar grades of the sixth and eighth divisions attended a moving picture theater in their division, on successive afternoons. A large number of educational films, among which might be noted the one mentioned on page 314 of the April REVIEW, had been procured from New York by the supervising principals of the two divisions, Miss Flora Hendley and Miss Anne Beers. Lessons in history, spelling and geography were given and the pictures were changed for each grade.<sup>17</sup>

With regard to the cost of the film supply, a very generous offer has been made, according to one of the moving picture periodicals, by Richard G. Hollaman of the Eden Musée, New York City, who will grant the use of films free to educational institutions, if machine and operator are provided. The majority of schools using moving pictures, however, buy their own films, but have lessened the individual cost by securing them on a partnership basis and establishing a film circuit. Such a solution of the problem will be found in Olympia, Washington, where a circuit under the jurisdiction of the State

<sup>15</sup> *Harper's Weekly*, 55: 8, November 8, 1911.

<sup>16</sup> *Moving Picture News*, v: 9, 24, March 2.

<sup>17</sup> *The Washington Times*, April 22, 1913.



traveling library, to include all the union high schools, high schools, and higher grammar grades in the State, is provided for in a bill introduced in the legislature by Representatives Cleland of Spokane and Robe of Snohomish counties.<sup>18</sup> The same scheme has long obtained with regard to stereopticon service. Superintendent Ben Blewett of St. Louis reports (page 108) that "the Educational Museum has collected for circulation a choice selection of slides on topics in geography, nature study, history and industries." And Superintendent F. B. Dyer of Cincinnati reports (page 55) that "about 3,000 slides, arranged in sets, are distributed from the central office as requested. Additions are made each year under the direction of Principal E. M. Sawyer."

Upon such evidence, we must conclude that there are many ways of eliminating, or rather of diminishing, the expense of the cost and maintenance and that an objection against introducing moving pictures into the classroom, which is based upon the expense entailed, is altogether unwarranted by the facts.

We therefore find two agencies at work which tend to make moving pictures an aid to class-room teaching. The one is due to the realization of two facts, namely, that a large percentage of those attending moving picture theaters are children and that the character of the films displayed in the theaters does not measure up to educational criteria. The other agency is due to the natural development of a well-known principle of apperception, that in the perception of an orange, for instance, "the qualities of the visual sensations usually dominate and the other sensation qualities become more or less obscured in the general image."<sup>19</sup>

The growth of this latter tendency has been so gradual that its deep significance, perhaps, has not been fully appreciated. Hence it has not met with much opposition.

<sup>18</sup> *Journal of Education*, February 20, 1913, p. 221.

<sup>19</sup> Shields, *Psychology of Education*, p. 242.

The alphabet, as we have it, proceeded by almost imperceptible degrees from the ancient hieroglyphics, and was in turn followed by the illustration in the text, as soon as its primitive signification had ceased to be felt. After the printed illustration in one color, we tried to make our pictures more realistic and brought in several additional colors. Then the stereopticon—up till the present all has been still and lifeless—and now, the moving picture, with life and animation. The movement of the first tendency has been more apparent, and therefore has met with greater opposition. Attempts have been made to check it and the arguments underlying them were outlined in the April REVIEW and refuted above.

Both of these agencies, starting like two little mountain streams from widely divergent sources, have gradually drawn nearer each other until they have finally met in one larger and mightier stream, whose current, it seems, may be controlled, but may never be held in complete subjection. Why it may never be held in complete subjection has been set forth here; how it may be controlled and where it has been controlled will form the subjects of future papers.

HERBERT FRANCIS WRIGHT.

## ROMANTICISM AND THE CATHOLIC DOCTRINE OF GRACE\*

(CONTINUED)

In contrast to the phases of Romanticism already considered, it stands also for the essential dignity of common things, the glorification of common life, and the exaltation of the individual. With this, as with other phases of Romanticism, Catholic doctrine is intimately connected.<sup>26</sup>

There has but to be considered the place of the individual in even the best days of Greece and Rome<sup>27</sup> to understand the tremendous change wrought in his position by the religion which taught the equality, in the supernatural order, the order of Grace, of Caesar and Caesar's slave.<sup>28</sup>

When this same doctrine of the supreme worth of the individual was worked out in Mediaeval times to practical results, untrammelled by hostile outside forces, then, indeed, did the commonplace take on new meaning and the individual come into his own.<sup>29</sup> He found himself in finding means of self-expression. The means was furnished largely through the guild life,<sup>30</sup> where individual effort, and thought, and workmanship were encouraged and developed. Strange to say the Catholic Church is accused of destroying individuality by decrying the right of private judgment, and by a strong insistence on authority. On the contrary, her authority in matters of

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\* A thesis submitted to the faculty of Teachers College of the Catholic University of America in partial fulfillment of the requirements for the degree Master of Arts.

<sup>26</sup> Such definitions are deducible from the Romantic writings.

<sup>27</sup> Cf. Rogers' "Students History of Philosophy," p. 90.

<sup>28</sup> Cf. Lilly "Chapters in European History," I, pp. 85 and 91.

<sup>29</sup> Ibid. p. 92 et seq.

<sup>30</sup> Gasquet, "Eve of the Reformation," p. 386.

judgment saves man from error, and acknowledged power protects his lawful liberty against the encroachment of tyranny and from the danger of license.<sup>31</sup>

So closely does the value of the individual stand related to Grace, that to leave Grace out of count is to reduce the individual to a negligible quantity, so negligible, in fact, that it has no specific meaning. It is because human nature is elevated by Grace, and each member of the race is raised to be a child of God and a partaker<sup>32</sup> of the Divine Nature; because our Divine Saviour said to each one in the persons of His Apostles, I will no longer call you servants, but friends,<sup>33</sup> and because the Apostle could say "Who has loved me and delivered Himself for me;"<sup>34</sup> for these reasons is the individual worthy of honor.

This principle, which revolutionized the pagan world in the first centuries of the Christian era, and dominated all the activities of Mediaeval life, was one of the most insistent ideals of the Romantic Revival, including, with the individual, as it did, all the "trappings and the forms" that were associated with him. Wordsworth was probably the first<sup>35</sup> to formulate the Romantic view of the importance and dignity of common life and common things, using it as a preface to his first volume of poems. He says in part:

"The principal object proposed . . . was to choose incidents and situations from common life, and to relate or describe them throughout, as far as was possible in a selection of language used by man, and at the same time, to throw over them a certain coloring of the imagination, whereby ordinary things should be presented to the mind in an unusual aspect, and further and above all to make these incidents and situations

<sup>31</sup> Rev. S. W. Fay in an unpublished lecture.

<sup>32</sup> "Manual of Catholic Theology," Vol. I, p. 494, II.

<sup>33</sup> St. John, 15:15.

<sup>34</sup> Gal. 2:20.

<sup>35</sup> In 1800.

interesting by tracing in them, . . . the primary laws of our nature."<sup>36</sup>

While among the writers of that period there were some of the extreme type like Coleridge who chose for theme the curious and the mysterious, there were others, and they the majority, who with Wordsworth, adopted the theory quoted from his Preface. They took for theme the world as it came within range of their vision and transcribed what they saw there. They did not idealize in the sense of abstracting all the imperfections from it. They threw over it, rather, that glamour of the imagination Wordsworth speaks of, and lifting it out of the class or type made of it something new and delicately individual. The Chimney-sweep<sup>37</sup> is still a chimney-sweep to Lamb without a whit of his blackness gone. The Sailor and the Beggar<sup>38</sup> are just as real in Wordsworth's picturing of them as they are to you and me.

What Gates said of the latter poet may in all truth be said of most of them. "He aimed to simplify and intensify life—to emphasize the primal affections, and instincts, and duties, to give them a new grace and glory by a spiritual sanction."<sup>39</sup> All of them accomplish a "peculiar redemption of the commonplace." They simply lift it out of the region of the ordered and the inevitable and make it a separate and a sacred thing.

It is in this rescue of the individual from the class or type that Romanticism comes very near to reality, despite the fact that in these late years it has come to be contrasted with Realism,<sup>40</sup> for it seems truer to say that Romanticism is opposed, not so much to the real, as to the dull commonplace. In both outlooks on life, the concern is not with the class but with the individual, and

<sup>36</sup> Preface of 1800, ed. by M. A. George, p. 3.

<sup>37</sup> "The Praise of Chimney-Sweepers" from "Essays of Elia."

<sup>38</sup> "The Cumberland Beggar."

<sup>39</sup> "Studies and Appreciation," p. 11.

<sup>40</sup> Cf. "History of Romanticism in the 18th Century," p. 23; Boyesen, "Essays on German Literature," p. 356.

just on this subject Romanticism and Realism are on a common basis, the basis of the Catholic doctrine of Grace.

This intimate relation between Romanticism, Realism, and Grace can be understood only when a distinction is made between true and false Realism. True Realism, as Rev. Father Fay makes clear,<sup>41</sup> represents man as he ought to be when aided by Grace. False Realism depicts man as he would be without Grace, with his animal passions the most salient thing about him, as purely natural.

The word "nature" has become the shibboleth of the Realists. They demand an exact copy, as Conde Pallen says, "of man and nature as the one lives and the other is." As they conceive man, he is born a victim of misfortune, of disease and death, and goes down to hopeless ruin; nature is the author of death and decay; humanity is a beast grovelling on the earth.<sup>42</sup> It has eyes only for the ugly, the commonplace, the vicious in human existence. As has been aptly said, it proscribes all beauty in things and all virtue in souls, and but breaks away from the idealization of the beautiful and good to substitute the idealization of the ugly and evil.

The picture that Realists give in answer to their demand for nature is neither true nor real. "It is the assumption and the description of a godless nature and a godless man."<sup>43</sup> As a matter of fact, God has abandoned neither man nor nature. Man cannot, even though he would, cast himself from the supernatural relation to God.<sup>44</sup>

The conclusions of Symonds ought to be valuable since they are based on premises purely natural: "Realists have chosen an illogical and untenable position: for nothing is more manifest than that beauty is as real as ugliness, . . . virtue as vice, health and harmony as

<sup>41</sup> In an unpublished lecture.

<sup>42</sup> "Philosophy of Literature," p. 110, et. seq.

<sup>43</sup> Ibid.

<sup>44</sup> Cf. "Manual of Catholic Theology," I, p. 491.



disease and discord.<sup>45</sup> He says in another place that "in the reality of human nature it is certain that beauty and modesty, the chastity of saints and the severe strength of athletes, . . . are quite as much in their own place as ugliness and impudicity. . . . What we call the intellectual and moral attributes of men are no less real than their appetites and physical needs. . . . All those things, therefore, to which our nature aspires, and which we name the ideal, must be the legitimate sphere of a logical and sober Realism. Nay more, it is just these things which are the most real in life."<sup>46</sup>

This false Realism is based upon a comparatively new canon or art, but for all that it is not of today or yesterday. It is a legitimate conclusion from that perversion of thought which came in the Renaissance, a perversion from Christian to pagan principles. This Renaissance Realism (if the term be permitted) is not, as Mr. Courthope holds, one of the two elements or strains in the genius of English poetry.<sup>47</sup> It is not to the pagan Realism we are to look for the inspiration of English literature, but to another Realism which may be justly called Catholic since it is based on Catholic doctrine.

This Catholic Realism takes up the common-places of life as the other does, nor does it ignore either ugliness or sin. It paints men as they are—normal human beings, not with the evil abstracted, but over-balanced, outweighed by the gifts of Grace. It may be nature weak, indeed, even full of imperfections, but still capable of good because not abandoned by God. The true Realists do not draw a human being at some accidental moment. They try to seize and reveal it as it strives to be, at its very best; to express its deepest truth; not what is transitory and conditioned by circumstances, but what

<sup>45</sup> "Essays," p. 136.

<sup>46</sup> *Ibid.* p. 118.

<sup>47</sup> "Liberal Movement in English Literature," p. 210.

is permanent and freed from limitations.<sup>48</sup> Now, as a matter of fact, the thing in man which is permanent and freed from limitations is precisely that by which he is raised up to the Immutable and Infinite God. That is Grace.

As has been said, this true Realism is closely allied to Romanticism, so closely, in fact, that it is sometimes difficult to distinguish one from the other. We should certainly class as Romantic, Chaucer<sup>49</sup> and Spencer and Shakespeare, the greatest Romanticist of them all; Wordsworth, in the very lead of the revival, and Lamb. Yet they wrote of real life as they saw it. If it be permitted to repeat an illustration, we may say that Wordsworth's *Beggar* and Lamb's *Poor Relations* and Chaucer's *Pilgrims* are real people; they are not romantic in the sense that Coleridge's *Ancient Mariner* is romantic, or Spencer's "gentle Knight pricking on the plaine"; again, we should certainly class Dickens as a Realist, yet he has caught and embodied in his characters an indefinable something which lifts them up and encircles them, if one may use the term, with sanctity. How is this apparent anomaly to be reconciled?

It does not seem too much to say that these writers are both Romanticists and Realists, if not equally so, yet possessing qualities of each. Symonds draws a similar conclusion. He declares that those things to which our nature aspires, in other words, the ideal, are the most real in life, that they are the source of strength and permanence to the race, that Realism dare not separate itself from the Ideal, but the Ideal is a permanent factor, and the most important factor in the reality of life.<sup>50</sup> He draws this conclusion from natural principles, but there are other more cogent reasons based on Catholic doctrine, or rather, it is Catholic doctrine underlying his

<sup>48</sup> Cf. Symonds, "Essays," p. 129.

<sup>49</sup> Courthope, "Liberal Movement in English Literature," p. 53.

<sup>50</sup> Cf. "Essays," p. 118.

reasoning. Realism and Romanticism, or Idealism, are based on common ground, they are informed by a common principle—the principle of divine Grace. Neither has meaning without it.

First, as to the Ideal or Romantic: if a man were, as some say, in a state of nature, if his destiny were natural to him,<sup>51</sup> then he would be in accord with it and with himself; it would not be above or beyond him.<sup>52</sup> This, obviously, excludes idealism, for idealism connotes an inequality between things as they are and as they should be. If human nature is in a natural order, then it is as it should be *now*, and idealism has no meaning. The alternative is to recognize in human nature a supernatural element, and a destiny to a supernatural end; to see human nature distinct but not separate from Grace, as working with it, and thus overcoming the weakness of nature. This granted, the deduction follows that in this life man is not in accord with his destiny, hence there is a discrepancy between what he is or seems to be, and what he should be, hence results idealism and aspiration—in a word, Romanticism.

Secondly, as to the Real: The Realism such as has been distinguished as true, and as recognized by the Church, sees man as he is. From that view-point, he is, whether he will or not, in a supernatural order;<sup>53</sup> he is capable, even in natural lines, of improvement and progress.<sup>54</sup> Here also, then, Grace is the basis and the principle.

The relation can be carried even farther, for the extreme form of Realism, better known as Naturalism, depends on the doctrine of Grace also. As Conde Pallen says, "notwithstanding this studied attempt on the part of the realistic school to ignore the ideal, and, therefore, the supernatural in man's life, the background of its

<sup>51</sup> Cf. "Manual of Catholic Theology," p. 427. Vol. I.

<sup>52</sup> Cf. Ibid. p. 444, I.

<sup>53</sup> "Manual of Catholic Theology," p. 490, Vol. I.

<sup>54</sup> Ibid. p. 414.

sombre picture is made up of the very elements it professedly seeks to reject. It is only dreadful, only disgusting, because the measure of its degradation is the ideal conception of what man should be. . . . Strike out of men's mind the Christian conception of what human life should be, and the realistic picture of its wickedness becomes a grotesque phantasy. In a community without the Christian ideal it would be meaningless; to Turks or Chinese it would be incomprehensible."<sup>55</sup>

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If, as Madame de Stael says, "the literature of the ancients is among moderns a transplanted literature, that of chivalry and romance is indigenous. . . . The literature of romance is alone capable of further improvement, because, being rooted in our own soil, that alone can continue to grow and acquire fresh life; it expresses our religion; it recalls our history;"<sup>56</sup>—if it is as she says, then the hope may be cherished that the Catholic element in literature is destined to have and to hold a more important place than has hitherto been granted it, for the literature of romance has its foundations (as the attempt was made to show) in the Catholic religion."<sup>57</sup>

The revival of Romance in the nineteenth century, though strongly influenced by Catholic doctrine, failed ultimately because it was not sufficiently Catholic, whereas the Romanticism of the Middle Ages flourished because it was the outgrowth of Catholic truth. The degree to which Romantic literature will prevail in the future depends on the measure in which it allies itself with Catholic principles of philosophy and religion.

That Romanticism is essentially Catholic is shown by the effect upon those who were identified with it in the nineteenth century. In Germany, where the movement

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<sup>55</sup> "Philosophy of Literature," p. 46.

<sup>56</sup> *De l'Allemagne*, c. XI.

<sup>57</sup> Cf. also "Liberal Movement in English Literature," p. 210, et seq.

worked itself out along religious lines, many of the Romanticists came into the Church.<sup>58</sup> A large number came very near to the Church without having the courage to enter, as Werner says, without taking "the vows" of the Church.<sup>59</sup> The same is true for France. In England, it is true, none of the leaders became Catholics, but if they themselves did not see the light, they opened the portals for many others who were then in darkness.<sup>60</sup>

Out of Romanticism arose the two great movements that were fruitful of many conversions—the Oxford and Pre-Raphaelite movements.<sup>61</sup> Either of them studied in relation to Romanticism would give proof sufficient that it is as Heine so beautifully says, "a passion flower blossoming from the blood of Christ, even as divine Grace springs from the same source."

SISTER EUGENIA CLARE.

St. Mary-of-the-Woods, Ind.

[THE END]

<sup>58</sup> Cf. Heine, "The Romantic School" and Beers "History of Romanticism in the 19th Century," pp. 137 and 147.

<sup>59</sup> "Romanticism and the German Romantic School," p. 149.

<sup>60</sup> For example, the last descendants of Sir Walter Scott were Catholics, one a priest; also the daughter of the American Romanticist, Hawthorne, Sister M. Alphonsus, O.S.D.

<sup>61</sup> Cf. Beers, "Romanticism in the 19th Century," the chapter, "Tendencies and Results."

## HOME AND SCHOOL

It is not uncommon in these days to meet intelligent parents who are in the habit of expressing deep dissatisfaction with the work of the schools. Men and women in middle life compare the children of to-day with the boys and girls of three or four decades ago to the great disparagement of the former. They comment on the absence of reverence, of industry, of thoroughness, no less than on defects of character in the children of to-day, and lay all the blame for these things on the schools. They do not seem to realize that the homes of the children may be responsible for at least a part of the evils of which they complain.

The schools of to-day are different in many respects from the schools of three decades ago, but the difference here is not greater than the difference in the home environment of the children of to-day from that of the children of thirty years ago.

On the other hand, it is usual for teachers to trace to home influences the chief causes for the failure in the mental and moral development of the children. They point out that the children are not taught to be industrious in the home, that they are not formed to obedience or reverence, that they are frequently pampered and given their own way, and spoiled generally, and that sometimes they are sadly neglected.

The matter is of the greatest importance. The children of to-day will be the men and women of to-morrow, and if it be true, as is so frequently asserted, that they are not being trained to walk as they should, we are leaving the door wide open to social evils of the gravest character. Nor are parents and teachers the only ones interested. Any general failure in the work of educa-



tion must affect unfavorably the well-being of every member of society.

It is the duty, therefore, of every intelligent man and woman to endeavor to ascertain the facts in the case and, where defects are found, to strive to remedy them as far as opportunity will permit. It is easy to find fault and quite common to exaggerate faults when found. To appreciate the good in individuals or institutions requires some intellectual effort and, as many feel the necessity of saying something, they take the path of least resistance by freely expressing ill-considered blame.

The student of human nature will discount much of what is said by men and women whose only standard of judgment in matters educational is derived through memories of their own childhood days. It is natural to glorify the past; particularly the past in which we ourselves had part. Shortcomings in ourselves are easily forgotten, while the good is remembered and magnified. If we could go back, in fact, to those glorious days, the result would probably be the shattering of many of our cherished memories. The great hills down which we coasted, when revisited in adult life, are often found to be scarcely perceptible hillocks. Our steady and joyous obedience, as we remember it, would be seen in the plain light of fact to be a reluctant yielding to pressure. And so of the rest. But after all due allowance is made for this natural tendency to exaggerate the glories of by-gone days, it will be admitted that there is much in the attitude of our children to-day to cause serious apprehension for the future.

The home, the church, and the school are the chief agencies employed in guiding and governing the unfolding lives of our children and they are bound to this task in solidarity. If each of these agencies pursued its own course without reference to the operations of the other two, disaster would be the only conceivable result.

The home must co-operate with the church and with

the school, otherwise, no matter what it may do of itself, it has failed in its most essential duty to the children. Similarly, the church must exert its influence in the homes of the children, and it must follow them into the school, and it must co-operate with these two institutions under penalty of abject failure in its mission. The church that would confine its influence to the sanctuary must be prepared for a sentence of condemnation from the Master who commissioned it to feed the lambs and the sheep of the flock. And the same may be said of the school. It is sustained by society chiefly for the purpose of co-operating with the home and the church in forming citizens of the state and children of God. It will not be judged by the brilliancy of the examinations which its pupils may pass, or by the conduct of the pupils on the school premises. Commendation or blame will be due it just in proportion as the pupils who go forth from its doors stand the test of worthy living. What it can do alone is not the main question; it is what it may do in conjunction with other constituted agencies for the right development of the minds and characters of the children who are entrusted to its care.

Now, it may be assumed that the average teacher has a fair understanding of what the home and the church are doing for the children. But can it be said with equal truth that the parents are familiar with the aims and methods prevalent in the school? The teacher is familiar with the homes of to-day; the homes from which the children come. He is familiar with the church and her attitude towards the teaching of truth and the formation of habits, while the parent too frequently is absorbed in other pursuits and knows only the school of his childhood days. A little reflection should suffice to bring home to any man, no matter how preoccupied in his worldly affairs, the necessity of deep-seated changes in the school if it is to continue to minister effectively to the formation of men and women capable of adjusting themselves to the changed social and economic conditions of our times.

There is abundant evidence on all sides that the school is striving earnestly to adjust its procedure to present needs. Methods are being recast; the underlying sciences of psychology and sociology are being requisitioned for light and guidance; the history of education is being eagerly studied in order that the past may shed its light upon the present; educational aims are being examined and readjusted. But the school is scarcely more interested in any of these things than are the home and the church.

Intelligent co-operation demands an understanding of that in which the co-operation is to be exerted. It would seem, therefore, that instead of blaming the school for the children's failures, the parents themselves are chiefly to blame. They cannot shift the burden of their responsibility to the school, nor can they fulfill their duty to their children without such an intelligent understanding of the work of the school as will enable them to co-operate effectively in the education of their children.

The first step towards securing the intelligent co-operation of the three forces concerned in the proper upbringing of the child is a careful study of the methods, aims, and process of education by the pastor, the parent and the teacher. And the second step should be the faithful use of the ballot to eliminate from the school what is undesirable from the viewpoints of home and church.

There is a marked tendency in the administration of our city school systems to eliminate parental influence. The conduct of the school is entrusted to educational experts who are not supposed to take advice from parents. School boards are generally removed from the immediate influence of the ballot, so as to further this end. They are frequently appointed by the Mayor and their function is mainly the administration of the finances and the selection of the superintendent to whose unaided judgment the welfare of the school is entrusted. As for the

church, its influence has been removed from the public school since the days of Horace Mann.

The Catholic school system is much more fortunate in these respects. In the first place, the pastor is deeply interested in the parochial school. It is his duty to collect the funds for the building and maintenance of the school and to take an active interest in whatever is being done in it for the children of his parish. Moreover, the episcopal authority vested in diocesan school boards and diocesan superintendents may be relied upon to secure intimate and effective co-operation between the church and the parochial school. It not infrequently happens that the pastor or one of his assistants discharges the duty of principal. It is reasonable to assume, therefore, that the priests of the parish take every opportunity to familiarize themselves with the educational aims and methods of the day and that they are among the foremost leaders in shaping the educational policies of the school.

The Catholic parent, by his voluntary contributions, supports the parochial school. This is *prima facie* evidence of his interest in what the school is doing, but it does not prove, for all that, that he is in a position to intelligently co-operate with the church and the school in the education of his children. In this respect he is required to give his children more than dollars and cents. His duty to use his intelligence as well as his pocket-book in behalf of his child's education is plain. That he does not always do this is only too palpably evident. That he cannot afford to give all of his time and attention to educational matters may be readily granted, but there is seldom a reasonable excuse for his total neglect of the matter.

Fathers and mothers may not have the opportunity to attend normal school courses or teachers colleges, but if they were sufficiently interested, they could find time to visit the school occasionally and learn from personal experience what is being done. And they might easily pro-

vide themselves with some of the current literature on the educational problems of the day. The time devoted to the Sunday paper might, with great profit, be at least divided with a representative educational review. A couple of hours a week devoted to current educational literature would help parents to understand their children much better than they do and it would enable them to maintain their authority over them. Finally, it would put them in a position to second the efforts of the school, whereas at present they frequently and unwittingly counteract the best efforts of the school for the development of the minds and hearts of the children.

The Catholic University, through its Educational Department, and through the Teachers College, is at present exerting a mighty influence on Catholic education throughout the whole country. Diocesan superintendents, normal school teachers, community inspectors, and teachers of the leading elementary and secondary Catholic schools throughout the country are being trained here in the principles and methods of Catholic education and they are made familiar with the legitimate demands of present social and economic conditions while they are being thoroughly grounded in Catholic educational policies and in the philosophy and psychology of education from a Catholic viewpoint.

Through the affiliation of Catholic high schools and colleges, the University is helping to standardize our secondary and higher schools. Through this movement, standards are being elevated, defects are being eliminated, the articulation of the various schools is being perfected, and the whole system is growing into a closer unity with an indefinite increase of power and efficiency.

There is every reason for congratulation on the rapid advance that is being made by the Catholic schools of all grades throughout the United States. Our Catholic school population is growing so rapidly that the teaching communities are wholly unable to supply the requisite



number of teachers and as a consequence large numbers of lay teachers are being employed to assist in the work of our parochial schools. But in spite of this rapid growth, the progress towards unification and efficiency is more rapid and more marked even than the growth in numbers.

While we are rejoicing over the good that is being accomplished and the advances that are being made in Catholic education, we should not lose sight of the fact that for permanent and complete success we must reach the parents. We must arouse their interest in what is being done and secure their intelligent co-operation. If we do not succeed in this, we shall have failed to bring into line one of the three main factors in the solution of all of our problems.

THE CATHOLIC EDUCATIONAL REVIEW has been founded and is being maintained for the express purpose of bringing about closer unity in our Catholic school system, higher standards, better methods, and the co-operation of the church, the home and the school in the work of Catholic education. Its pages are open to free and full discussion of all problems of pressing interest in the field of Catholic education throughout the world, but in particular, throughout the United States and Canada. With this issue, THE REVIEW completes its sixth volume. Its aim and scope is sufficiently manifested in the large number of worthy contributions from Catholic educators in all parts of the English-speaking world. THE REVIEW has received the loyal support of a large number of Catholic priests and Catholic schools, but its full mission cannot be accomplished unless it also reaches the Catholic parents. In fact, the priests and teachers are being reached effectively through other channels, such as the Department of Education in the University, and the Teachers College, through correspondence courses conducted by University Professors, through University extension lectures, summer institutes, etc. But the only



channel through which we can reach the pastor and the laity is *THE REVIEW*. All those who are familiar with the needs of Catholic education and with the work which *THE REVIEW* has undertaken in its behalf should interest themselves in securing as wide a hearing as possible for *THE REVIEW*. They should see to it that it is in the public library of their town. And the teachers and the pastors might render a great service to the cause of Catholic education by calling *THE REVIEW* to the attention of Catholic parents and using their good offices to induce them to subscribe for it and read it.

The cost of *THE REVIEW* is only \$1.50 a volume, \$3.00 a year. A very moderate price. And as soon as the subscription list reaches a figure that will justify it, this cost will be reduced.

Many problems having a peculiar interest for parents will be dealt with in *THE REVIEW*, provided we can gain a hearing in our Catholic homes. Up to the present time, the number of parents taking *THE REVIEW* is discouragingly small.

*THE REVIEW* is making a special effort at present to reach the homes of our people, and we earnestly request the co-operation of pastors and teachers in our endeavors. We will gladly send sample copies upon request and we will make liberal arrangements with those who may be in a position to secure subscribers. We hope that beginning with the January issue we will reach several thousand Catholic homes. In this case, *THE REVIEW* will open a department of Home Problems in which will be discussed among other topics effective ways and means in which parents may co-operate with the church and school in the education of their children.

The mutual understanding between home and school that would be secured through the circulation of *THE REVIEW* in our Catholic homes would very rapidly dispel the unkindly criticism that is still heard from time to time from parents who are out of touch and out of

sympathy with the work of our schools. The resulting good feeling and more intelligent co-operation of parent and teacher would soon manifest themselves in the work of the teachers and in the educational progress of the children. If the pastors and teachers who now subscribe for *THE REVIEW* would exert themselves a little in this good cause, they might each easily open the door of one home to *THE REVIEW* before we enter upon the new year. And with this encouragement, *THE REVIEW* would be in a position to render still better service in the future than it has done in the past.

THOMAS EDWARD SHIELDS.

## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA

The registration shows a notable increase in the lay student body which has reached the figure of 310 and includes students from nearly every State in the Union. The ecclesiastical students in attendance number 240, making a total of 550 male students. Trinity College, now affiliated to the University, has 170 students, and Teachers College 50, while the Summer School was attended by 383, making a total of 603 women students, and in all 1,153 students receiving instruction from the professors of the University. The Marist and Paulist preparatory seminaries nearby have an attendance of about 70.

The Department of Architecture has grown in three years from four students to thirty, and this has necessitated the fitting up of larger and more convenient quarters in the basement of Gibbons Hall, including a room for easel drawing, a lecture room and a small library. When the new dining hall is finished in February, the old dining room in Albert Hall, with other rooms in the basement, will be turned over to the Department of Architecture.

The University Library receives at present about 350 periodicals, most of which are complete, forming a valuable nucleus of research and investigation. Doctor Charles P. Neill, ex-Commissioner of Labor, formerly Professor of Political Economy, has donated a complete set of the Reports of the Immigration Commission, in 41 volumes, one of the most important of our recent government publications.

Recent donations to the University were the following: by Mrs. Margaret Ryan Bowen, a life-size portrait of her brother, the late Archbishop Ryan, which was unveiled on the occasion of the meeting of the Board of Trustees, November 19; a new ostensorium and ciborium, by an anonymous benefactress; also statues of the Blessed Virgin and St. Joseph, a new sanctuary lamp and Stations of the Cross for the Chapel of Gibbons Hall.

The annual collection for 1912 amounted to \$96,666.70, about seven thousand dollars more than the previous year, for which generosity on the part of the Catholic faithful the University

is deeply grateful. It is the support on the part of our people which aids the University in these years to meet the heavy demands made upon it by the great increase of students and professors, and the equally great need of new buildings and equipment.

The Cardinal Gibbons Memorial Hall has been greatly improved by two beautiful electric standards erected at the main entrance. They are of exquisite Gothic design in bronze, and set off the great edifice in a pleasing way. A solid macadam road has been laid from the main entrance in front of Gibbons Hall, serving also Albert Hall. With the broad new granolithic pavement finished both halls are now provided with comfortable and elegant access.

The Leo XIII Lyceum for the study of social questions has taken on new life and rejoices in a greatly increased membership. Its quarters in Albert Hall have been renovated, and at the recent smoker, given in honor of the Freshman Class, the capacity of the little hall was severely taxed. The Lyceum has an ambitious program for the winter, including addresses from distinguished Senators and Representatives and also social and literary events.

The fall meeting of the Board of Trustees of the Catholic University of America took place on Wednesday morning, November 22, at 10 A. M., in Divinity Hall. The following members of the board were present: His Eminence, James Cardinal Gibbons, Baltimore, Md., President of the Board and Chancellor of the University; His Eminence, John Cardinal Farley, New York City, Vice President of the Board; Most Reverend Henry Moeller, Archbishop of Cincinnati, Ohio; Most Reverend Edmond F. Prendergast, Archbishop of Philadelphia; Right Reverend Camillus Paul Maes, Bishop of Covington, Ky.; Right Reverend Matthew Harkins, Bishop of Providence, R. I.; Right Reverend John S. Foley, Bishop of Detroit; Right Reverend J. F. Regis Canevin, Bishop of Pittsburg; Right Reverend Monsignor Michael J. Lavelle, New York City; Right Reverend Monsignor Thomas J. Shahan, Rector of the University; Honorable John D. Crimmins, New York City; Honorable Charles J. Bonaparte, Baltimore, Md., former Attorney General of the United States; Honorable Richard C. Kerens, former

United States Ambassador to Austria; Honorable Thomas Kearns, Salt Lake City, former United States Senator from Utah.

Opening prayer was offered by the President of the Board, Cardinal Gibbons. The report of the Right Reverend Rector, as well as the report of the Treasurer, Mr. Michael Jenkins, of Baltimore, Md., was presented and accepted by the board. The Rector likewise presented a report of the Summer School of 1913 and of the work of Teachers College, and also of the work so far accomplished for the National Shrine of the Immaculate Conception.

The Trustees expressed themselves as greatly satisfied at the completion of Gibbons Hall, and particularly at the increased attendance of the lay students. The Right Reverend Rector laid before the Board the pressing needs of the University, viz., a new Chemical Laboratory, a new Gymnasium, a University Library and more residence halls. These needs were taken under consideration and the earnest wish was expressed that some generous donor would be forthcoming to relieve these urgent necessities of the University.

The Trustees expressed great pleasure at the general improvement noticeable in the buildings and the grounds of the University, and were all of the opinion that a new era of prosperity was opening before this great central school of the Catholic Church. At three o'clock in the afternoon took place the presentation of the portrait of the late Most Reverend Patrick W. Ryan, Archbishop of Philadelphia. The presentation speech was made by a nephew of the Archbishop, Dr. Ryan Devereux, of this city, and was accepted in the name of the University by Cardinal Gibbons.

#### VISIT OF BENEDICTINE SCHOLAR

The Knights of Columbus of Washington, D. C., tendered a public reception to the Right Reverend Abbot Adrian Gasquet, O. S. B., the head of the Benedictines in England, on the occasion of the latter's recent visit to the Capital. The members of the order and their friends had the pleasure of hearing from the Abbot an interesting account of the work of the Commission for the Revision of the Latin Bible, appointed by Pope Pius X, of which he is director. Before he left Washington he was presented a substantial contribution by the Knights

as a testimonial of their appreciation of the monumental work of the Commission.

During his stay in Washington the Abbot was the guest of the Catholic University. On Saturday evening, November 8, he delivered a lecture on "The Revision of the Latin Vulgate." The lecture was open to the public, and the large audience which assembled filled the assembly room, McMahon Hall, to its capacity. The Abbot described the work of the Commission during the past three years and briefly outlined their plans for the future. He dwelt especially on the scholarly nature of their work and showed how their library and material equipment had already attracted scholars to their establishment in Rome. Their manuscripts and books now form an invaluable collection of materials for the student of Hieronymics.

#### MEETING OF THE EXECUTIVE COMMITTEE OF THE C. E. A.

The Executive Committee of the Catholic Educational Association held its regular fall meeting at the Catholic University of America on Thursday, November 13. The Right Reverend Monsignor Shahan, D. D., President General of the Association, presided. There were present the following general officers and members of the Executive board: Vice Presidents General, Very Rev. Walter Stehle, O. S. B., of Beaty, Pa., and Very Rev. James A. Burns, C. S. C., of Washington, D. C.; Secretary General, Rev. Francis W. Howard, LL. D., Columbus, Ohio; Treasurer General, Rev. Francis T. Moran, D. D., Cleveland, Ohio; Very Rev. H. T. Drumgoole, LL. D., Overbrook, Pa.; Very Rev. E. R. Dyer, S. S., D. D., Baltimore, Md.; Very Rev. John B. Peterson, Ph. D., Boston, Mass.; Very Rev. J. F. Green, O. S. A., Chicago, Ill.; Rev. James J. Dean, O. S. A., Villanova, Pa.; Rev. H. S. Spaulding, S. J., Chicago, Ill.; Rev. Joseph F. Smith, New York City; Rev. H. C. Boyle, Pittsburgh, Pa.; Brother John A. Waldron, S. M., Clayton, Mo.

#### TRINITY COLLEGE NOTES

Trinity College was the scene of a very pleasant ceremony when, early in the past month, a reception was tendered to His Excellency Mgr. John Bonzano, D. D., Apostolic Delegate to the United States. In accepting the invitation, His Excellency said it is always a happiness for him to go to Trinity and



to encourage in every way the good work being done there for the higher education of Catholic women. These gracious words he repeated and amplified in the presence of the student body, in replying to the address of welcome delivered by Miss Jennie Hoey, of New York, President of the Student Government Association. His Excellency thanked the students for their loyalty and devotion to the Holy Father, manifested by the honor paid to himself, the Pope's personal representative in this country. He went on to speak of the mission of the Church in this great Republic, that in her teachings alone rest safety and happiness for the people, and that the greatest American statesmen, recognizing the alarming indications of the times, were reaching this conclusion. He complimented the students of Trinity on the benefits they enjoy in receiving from the Sisters of Notre Dame an education combining the highest of secular science and the principles of religion and morality. Fidelity to such teaching, said His Excellency, would reflect honor upon the students themselves, their parents, their teachers, their College, and the Church.

A choice programme of vocal and instrumental music was well carried out by the College Glee Club and Eurydice Club.

Mgr. Bonzano was accompanied by Mgr. Ceretti, of the Apostolic Delegation, Rev. J. A. Floersch, Private Secretary of His Excellency, and by the Very Rev. Thomas Shields, Very Rev. Charles F. Aiken, Rev. William Turner, Rev. William J. Kerby, Rev. Charles A. Dubray, S. M., Rev. John F. Fenlon, S. S., and the Rev. John W. Melody, all of the Catholic University, and connected with the Faculty of Trinity College. Dinner followed the reception, after which the students escorted His Excellency to his automobile with the singing of class songs.

The classes in Domestic Science, which took possession in October of their new quarters in the brick building on Lincoln Avenue, purchased and remodeled for them, have been doing excellent work, and have won great popularity by their practical demonstration of good cooking.

The graduating class this year, numbering forty-one, is the largest Trinity has had so far. Four of the class of 1913 returned to study for the A. M. degree. The Alumnae Association is working hard for the much-desired new gymnasium, of which the plans were submitted at the June meeting, and hopes

are entertained of enlisting substantial help from all the friends of Trinity.

#### DEDICATION OF CATHOLIC SCHOOL

The dedication of St. Mary's School, Sterling, Ill., on Sunday, November 9, was a notable occasion in the educational annals of the diocese of Rockford. A large gathering of the laity and clergy assembled to witness the ceremonies which were conducted by the Right Reverend Peter J. Muldoon, D.D., Bishop of Rockford. In the school auditorium, where the exercises took place, the Honorable A. J. Platt, Mayor of Sterling, delivered the address of welcome, and the Reverend A. J. Burns, Pastor of St. Mary's Church, introduced the speaker of the occasion, the Right Reverend Monsignor Shahan, Rector of the Catholic University, whose address is printed elsewhere in *THE REVIEW*. *The Sterling Evening Gazette*, of November 10, says: "St. Mary's School is without doubt one of the most magnificent buildings constructed for educational purposes in Rockford diocese, if not in the State outside of Chicago, and one or two of the other large cities, combining the most modern architectural and mechanical skill, as well as modern furnishings and conveniences."

#### MONSIGNOR SHAHAN AT MOUNT ST. JOSEPH COLLEGE.

In response to an invitation from the Directress of Mount St. Joseph College, Monsignor Shahan, Rector of the Catholic University of America, went to Dubuque, from Sterling, Ill., where he had preached the sermon for the dedication of St. Mary's School. He was the guest of the Sisters on Monday afternoon, October 10, and on the following day he visited the various departments of the institution. In an address to the pupils, given in the College Auditorium, he chose for his theme the essential virtues of a student, and developed the subject in his usual clear and forceful way. He expressed his gratification at finding the school so well equipped for the advantage of the young women who were present in such large numbers and congratulated them on being students of Mount St. Joseph. Later he visited Mount Carmel, the Motherhouse of the Sisters of Charity, of the Blessed Virgin Mary.

## CORNERSTONE LAID OF NEW ST. THOMAS' COLLEGE

Cardinal Gibbons blessed and laid the cornerstone of the new College of St. Thomas, the novitiate and house of studies of the Paulist Fathers, at the Catholic University, on Wednesday, November 19, in the presence of a distinguished assemblage. The blessing of the stone was a short but impressive ceremony and was followed by an address delivered by Cardinal Farley. Gathered for the ceremony, in addition to the two cardinals, were Archbishop Prendergast, of Philadelphia; Archbishop Moeller, of Cincinnati; Bishop Canevin, of Pittsburgh; Bishop Harkins, of Providence; Bishop Maes, of Covington, and Monsignor Lavelle, Pastor of St. Patrick's Cathedral, New York City. There were also present many members of the religious communities connected with the University, and a large number of the University and local clergy.

The new college is to be a splendidly appointed structure, fireproof throughout, and will cost \$100,000. The contractors have assured the University officials that it will be ready for occupancy in eight months. It will have accommodations for sixty students, and ample provision for classrooms, dining hall, library and faculty quarters. In design the building will be of Tudor-Gothic style of architecture.

## NEWS NOTES

Joliet, Ill., aims to get rid of delinquents in its schools by putting the boys too big for their classes into a special class in charge of a man teacher of forceful personality.

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Five hundred girls between 14 and 16 years of age in Chicago factories were asked: "If your father had a good job, so that he could afford to keep you in school, would you prefer to stay in school or go to work in a factory?" Four hundred and twelve replied that they would still prefer to be in the factory.

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Grand Rapids, Mich., has a printing department in the junior high school. It is for three distinct classes of students: first, the part-time boy who attends half a day a week without loss of pay from his regular employment; second, the boy who is there all the time and is learning the trade; third, the boy

who takes an hour or two a week to find out whether he wants to follow printing as a life work.

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On the evening of Saturday, October 25, the Spanish-American Atheneum of Washington tendered a farewell reception to its Vice-President, the Rt. Rev. Charles Warren Currier, D.D., recently consecrated Bishop of Matanzas. Many persons prominent in the diplomatic life of the Capital were present.

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High school pupils in eight American cities spend a million and a half dollars each year for school lunches. The American Home Economics Association estimates that this amount, spent for lunches outside of school, will buy only 81,000,000 calories in food value; whereas if spent in the school lunch-room, with its carefully supervised menu, it will purchase the equivalent of 178,000,000 calories.

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Comparisons based on a butter-scoring contest so aroused the citizens of Rome, S. C., that they erected a dairy barn and milk room on the grounds of the local school, in order that the children may learn dairying as a regular part of their school work. Accommodations have been provided for five cows. Boys and girls of the seventh and the eighth grades are studying the best methods of dairying under the direction of an extension worker from the Clemson Agricultural College.

#### WHERE AGRICULTURE MAY BE STUDIED

Nineteen States now require that an examination in agriculture be passed before a teacher may obtain his certificate, according to the bulletin (No. 7) just issued by the Department of Agriculture entitled "Agricultural Courses for Employed Teachers." This is an indication of the impetus that has recently been given to agricultural education all over the country. In the two years ending March, 1912, the number of institutions giving courses in agriculture increased at a rate of more than 76 a month, and the total number grew from 863 to 2,575.

Now that 19 States require, by law, the teaching of agriculture in the common schools, the demand for teachers of the subject is constantly growing. Normal schools, therefore, are

introducing courses of agriculture, and many agricultural colleges are offering special lines of work to meet this demand. Still, there are hardly enough teachers for the secondary schools and the special schools of agriculture. It has been the object of the Office of Experiment Stations to discover, by investigation, just how teachers already employed may acquire the training required to enable them to teach the elementary phases of agriculture.

Without doubt the most popular, as well as the most efficient, means of giving this training is the summer course offered by a college or normal school. The instruction is usually of a high class, and adequate equipment and apparatus for laboratory and field work are usually available.

There are also special short courses in agriculture offered in some institutions during the regular school session, usually the spring term. For instance, the Agricultural and Mechanical College, of North Carolina, holds a special "May School" for teachers, at which agriculture is taught. Afternoon, evening and Saturday classes in agriculture during the regular school year are offered at Columbia University, in New York City.

The study of agriculture by correspondence has grown rapidly during the last few years. At present throughout the United States about 25 State universities and 5 private schools offer correspondence work along this line. Reading classes are also conducted by several State agricultural colleges which do not offer correspondence courses.

The new bulletin announces that the Department of Agriculture has prepared several reading courses by means of its own free publications for those who might desire them, but who have not the time to seek out their own material or might wish to avoid the expense of purchasing the books.

#### STATE FUNDS FOR VOCATIONAL SCHOOLS IN NEW JERSEY

Definite State aid for vocational schools is a part of New Jersey's new provision for industrial education, as enacted by the 1913 legislature and outlined in a bulletin issued by the New Jersey Board of Education. Officials of the United States Bureau of Education, who have examined the plan, say it represents one of the best beginnings yet made toward adequate vocational training by the State. The New Jersey work is

under the direction of L. H. Carris, whom Commissioner Kendall designated as deputy commissioner in charge of vocational education.

The New Jersey plan provides that any school district, whether city, town, township, or borough, as well as any county, may start vocational schools and get State money for their support. Separate schools may be organized, or departments established in existing schools, according to local convenience. The thorough practicalness of the plan may be seen from the recommendations for efficient members of advisory boards for the vocational schools: If the training is for the industries, then two of the members are to be an employer and an employee, respectively, representing distinct trades or occupations. Where the school is one that trains for home duties, it is suggested that the members shall be persons "who have had actual experience in the occupations carried on in the household, as mistress of a home, house-daughter, or house-keeper." Similarly, an advisory board for an agricultural vocational school is expected to have as members at least three successful farmers of the neighborhood.

The local community furnishes the building and one-half the cost or equipment and maintenance, while the State pays the other half of the cost, the amount not to exceed \$10,000 in any given year for any one school. The school must be officially approved by the State Board of Education before it can receive any money. The sum of \$80,000 has been authorized by law for the year. "In brief," says Mr. Carris, summing up the plan, "the State will give money for the equipment and maintenance of approved vocational schools on a dollar-for-dollar basis, in proportion to the amount spent by the local community out of funds raised by local taxation to the amount of \$10,000 annually."

The New Jersey authorities are particularly insistent that vocational schools shall be established only after a community has given careful consideration to its vocational needs. A list of questions is suggested, by means of which the local community can find out, first, whether the industrial needs of the neighborhood demand better vocational facilities; and second, just what type of schools—day, evening, or part-time—may be necessary to meet local requirements.

PATRICK J. McCORMICK.



## REVIEWS AND NOTICES

**Religious Orders of Women in the United States**, Elinor Tong Dehey. Hammond, Ind.: W. B. Conkey Company, 1913; pp. 366.

The volume before us is beautifully bound, the paper is excellent, and the printing artistically done. The value and attractiveness of the book are increased by the addition of thirty portraits of distinguished religious and of typical religious garbs, and thirty-seven illustrations of important mother-houses and convent schools. The Appendix at the close of the volume contains a chronological list of eighty-one foundations of religious women in the United States between the years 1727 and 1910 and a list according to provinces and dioceses of the various religious institutions conducted by Sisterhoods within the limits of the United States. Both of these lists will prove convenient.

The need of a work that would set forth in its due proportions the great work for God and country that has been accomplished by the Catholic Sisterhoods of the United States has long been keenly felt. Wherever one turns, he meets with important institutions conducted by Sisters, orphanages, reformatories, homes for the aged and infirm, homes for poor working girls, protectories, foundling asylums, day nurseries, hospitals, sanitariums, homes for the incurables, parochial schools, academies, normal schools and colleges, but the inquirer would look in vain for any complete and adequate record of this stupendous social and religious work that is being carried on with such vigor over so vast an area.

Many years ago Rev. Charles Warren Currier, now Bishop of Matanzas, Cuba, brought much of the available material together in one large volume, but the work was incomplete and far from adequate. Dr. Burns, in his *History of the Catholic School System of the United States*, has brought together much valuable information concerning the educational activity of many of the teaching Sisterhoods, and the Catholic Encyclopedia, in a long series of articles, gave us the most complete account of the work of the various Sisterhoods of the country

which has thus far been published. The articles are scattered over fifteen volumes, and it would require no little time and skill to select the material which belongs especially to our present theme, as the articles in the Encyclopedia necessarily deal with the activities of the Sisterhoods throughout the whole world. There is, therefore, still room and need for a convenient volume dealing with the religious orders of women in the United States.

The practical end to be achieved by a work of this nature may be differently conceived. Falling into the hands of young and ardent women, it might serve to develop religious vocations in greater numbers, which would, indeed, be a very great boon to the Church and to society. This end, the book before us cannot fail to promote. Many of its pages are inspiring in their accounts of simple heroic deeds springing from ardent faith and animated by Christian charity and intense zeal for the salvation of souls and the glory of God.

The plan adopted in the work before us limits the usefulness of the book in various ways. The whole work is a compilation of accounts prepared by members of the various communities, and for this reason the work lacks unity and symmetry, and manifests an occasional discrepancy of statement. The extensiveness of the treatment of various religious foundations and communities is in no way commensurate with the relative importance of the institution or of the communities, and this must necessarily leave a false impression on the minds of those who are seeking to attain a just estimate of the work that is being carried on by this splendid army of religious women. Thus, the Sisters of St. Joseph of Carondelet, one of the strongest teaching communities in the United States, receives but an incidental mention in the article on the Sisters of St. Joseph, which gives an account of the origin of the society in France and concerns itself chiefly with the work of a branch which now lives in the archdiocese of Brooklyn. A special article is devoted to the Sisters of St. Joseph of Chestnut Hill, Philadelphia; another to the Sisters of St. Joseph of La Grange, and one to the Sisters of St. Joseph of Peace, all worthy communities, indeed, and deserving of all praise for the splendid work they are doing, but whose importance to the cause of Catholic education can in no way be considered com-

mensurate with that of the general community, numbering some two thousand Sisters distributed over the greater part of the United States. Again, there are articles dealing with six Dominican foundations, whereas there are more than thirty distinct foundations of Dominican Sisters laboring in the United States. The large and important general community known as the Sisters of the Third Order of St. Dominic, forming the Congregation of the Holy Rosary at St. Clara's, Sinsinawa, Wis., is barely alluded to as the Benton Community, the name under which it was known in the early days of its foundation.

The title Religious Orders of Women in the United States would naturally lead the unsuspecting reader to assume that all of the religious orders of women laboring in the United States were included, nor is there anything in title-page or preface, or in the body of the work itself, to warn us that many important congregations are entirely omitted. The impression that all the orders are meant to be included is confirmed by the accounts which are given in many instances, being limited to the mere notice taken from the Official Directory. Meeting these notices, one naturally infers that wherever an account of the community was not supplied by the community, the official compiler resorted to such sources of information as were available. Nevertheless, the fact remains that numbers of important communities get no mention whatever. The Gray Nuns of the Cross find no place in the work before us, whereas the official directory informs us that they conduct establishments in the Archdiocese of Boston and in the dioceses of Buffalo and Ogdensburg; that there are 170 Sisters of this congregation in the United States; that they conduct one college, two boarding schools, six parochial schools, three academies, two high schools, one orphanage, three hospitals, a home for aged persons; that they have more than five thousand pupils in their schools.

Again, the Sisters of the Holy Names of Jesus and Mary are not mentioned, notwithstanding the fact that they conduct institutions in the archdioceses of Chicago, Oregon City, San Francisco, and in the dioceses of Albany, Baker City, Detroit, Monterey and Los Angeles, Seattle, St. Augustine and Syracuse. There are five hundred of these Sisters laboring in the

United States, divided into three provinces and educating more than eleven thousand children.

It is a pity that the title of this volume is so misleading. It should read "Some Religious Orders of Women in the United States," and it should furnish information in the preface concerning the reasons which led the author to include accounts of some of the Sisterhoods while omitting others no less important. The work has undoubted merit and will probably do much good in the general campaign of enlightening the public concerning the great services which the Sisterhoods are rendering to our people, and it will probably help in the determination of many valuable vocations to the Sisterhoods, but we must still look for an adequate treatment of the subject from some one who will have the patience, the courage, and the skill required to present the whole picture in its proper perspective.

THOMAS EDWARD SHIELDS.

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**Problems in Modern Education, Addresses and Essays**, by W. S. Sutton. Boston: Sherman, French & Co., 1913; pp. 252. \$1.35.

This volume is composed, as the author states in his Foreword, of essays and addresses, "born of a desire to meet the demands of a practical situation and . . . concerned with the application of well-recognized educational principles to the solution of school problems, that abound in our day." That the author has realized his aim, to some extent at least, a careful reading of the volume will prove.

The essays on the Problem of the Education of the Southern Negro, The Determining Factors of the Curriculum of the Secondary School, and that treating of The Contributions of W. T. Harris to the Development of Education in America, are among the best.

In his addresses on Christian Education, in one or other of its phases, the author is not sufficiently clear in distinguishing the true Christianity from the vague. In matters of such importance, one cannot be too exact in his manner of expression and distinction. On page 197, in the essay on The Significance of Christian Education in the Twentieth Century, we find, for example, the following, "Growing directly out of the

altruism characteristic of the Son of Man is the spirit of tolerance. It is remarkable, although it may be easily explained, that the conduct of the Christian church for hundreds of years was marked by a degree of intolerance sadly inconsistent with the teachings and life of Him Who could associate with publicans and sinners, and so much at variance with the loving words and labors of that greatest of all the apostles, who, in his letter to the Romans, remarked: "I am debtor both to the Greeks and barbarians, both to the wise and the unwise; so as much as in me is, I am ready to preach the gospel to you that are at Rome also." This quotation is typical because in this passage the author fails to distinguish between tolerance and intolerance. The Christian church has been and always will be intolerant toward error and toward those who, after warning, persist in identifying themselves with any positive error. Primarily, it is not the person who errs, that becomes the object of attack, but the error itself. As custodian of the truth, Holy Church would fail in her duty if she was not intolerant in her attitude toward fallacy and falsehood. She loves the sinner, but hates and condemns his sin. If the sinner voluntarily stands between her anathemas and the object of their attack, you cannot blame the church. Our Divine Saviour, Himself, although the most merciful of Fathers, is the most inexorable of judges. Recall That Loving Master as He stood before the merchants in the temple, with anger glaring from His eye and then you will understand His spirit of tolerance. Here, too, the writer is unhappy in his reference to the Apostle of the Gentiles, for of all the apostles he was most intolerant toward those who failed to live up to the truth as given to them. Read the first chapter of the Epistle to the Galatians or that scathing denunciation of the delinquent Corinthian and St. Paul, the kindly and tolerant shepherd, will stand out as the model and exemplar of that line of fearless successors, who guided the Christian Church, during those years that were marked by that "degree of intolerance" referred to by the author of this volume.

On page 200, we find another passage characteristic of this above-mentioned vagueness. "The twentieth century is asking that all forms of education conducted under Christian auspices cultivate this kinship to the soul of Christ. Even the

theological seminaries, though they have been the slowest of educational institutions to catch the breath of modern progress, as well as to interpret rationally the great purpose in the heart of the Founder of the Christian religion, are manifesting signs of the reorganization of their courses of study and methods of instruction." To what forms of education is the twentieth century extending this invitation? Surely not to the Catholic, granting for the sake of distinction that there are other forms of Christian education, since from the very dawn of Christianity, this has been the sole aim of the Catholic educational system, fought for at times against tremendous odds. Evidently, the author of this work is not conversant with our Catholic seminaries, their purpose and their history, or he would have been more exact in his statements concerning "Theological Seminaries." If he intends to have us understand "slowest" to mean the most prudent, then the assertion is one that expresses the truth, in regard to the noble and self-sacrificing labors of our theological professors.

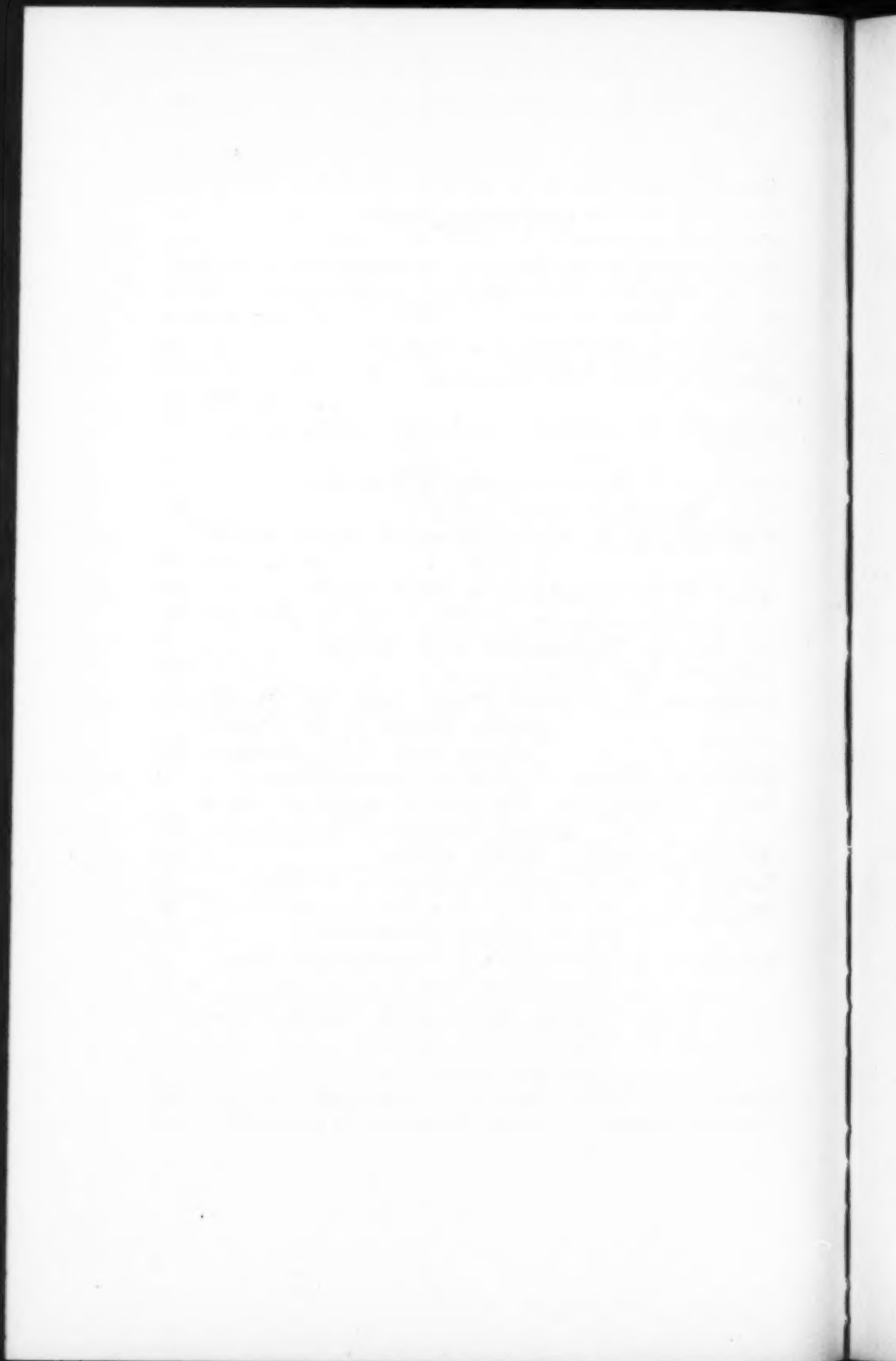
These one-sided assertions, together with that looseness of language in dealing with matters of this nature have undoubtedly been potent factors in tainting a great deal of our pedagogical literature with a materialistic philosophy. Christ is more than The Man of Galilee, more than The Son of Man and The Great Counselor of the Ages: He is Divine, The Second Person of The Holy Trinity, and because of this, Christianity is not a man-made religion. If our modern educators would only place emphasis on this truth, then their labors for the physical, intellectual and moral betterment of man would be of some worth.

LEO L. McVAY.



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